



Pax et bonum.

THE FRANCISCAN

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Why are we waiting ?

Christian Aid is a 365-days-a-year service—because human need is a 365-days-a-year occurrence.

The family made homeless by earthquake or flood cannot remain without shelter until next Christian Aid Week.

The war refugee cannot go without food or medical treatment until the annual Christmas appeal.

Most months of the year bring cries for help in some unpredictable disaster. Such requests can be met only at the expense of aid programmes to which we are already committed.

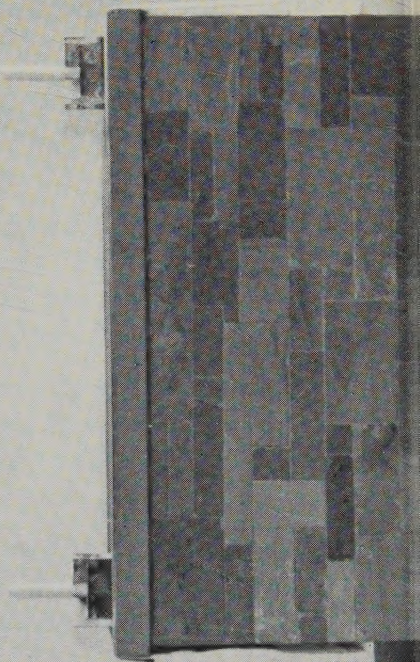
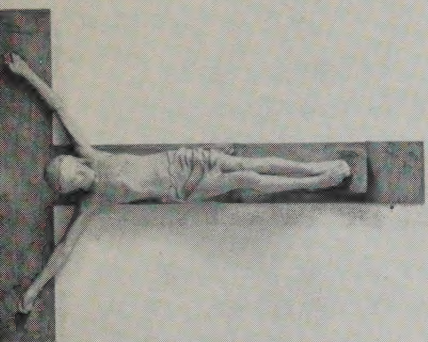
Christian Aid would deny its name and calling if it withheld assistance from those whose need is acute. And it would be false to the mission of the Churches.

It is because Christian Aid is constitutionally answerable to the Churches, that individual members of the Churches are morally obligated to Christian Aid—all the year round.

So please don't wait upon the cry for help. Help now.

CHRISTIAN AID
P.O. BOX No. 1
LONDON S.W.1

The Altar at Glasshampton



Europe



A POSTER for a London evening newspaper once read 'Fog in Channel : Europe cut off'. This was a neat summary of a whole bundle of English attitudes which have been reflected by the marked degree of non-enthusiasm for our recent entry into the European Economic Community—an attitude born rather of disinclination than of active dislike for political and other reasons. However, whether we like it or not, Europe and this particular way of sharing in it, is here to stay and we have to adjust to it.

As Christians and Franciscans we have already a deep involvement with our fellow Christians throughout Europe. A fact well worth exploring more deeply if we are on holiday abroad. Our faith despite its Semitic and Middle Eastern origins, has come to us largely in a European form. Next year marks the seven hundred and fiftieth anniversary of the landing at Dover of the first tiny group of Franciscans in England. Franciscanism in origin is a European phenomenon ; the test of its validity, as for Christianity as a whole, is whether it can be expressed through other cultural forms and to this search our brothers in Africa, New Guinea and elsewhere are pledged.

Europe, whether in economic, political or Christian terms does not make sense in itself. It can only be seen against a world background—a finite world where endless material expansion can only lead to conflict and disaster. The fundamental question for the human race is, how do we share what we have ? This is surely one of the meanings of the emphasis of S. Francis on poverty—the imperative to share what we have and what we are, regardless of national, continental, political or racial barriers. It is a sad fact that our own government, almost alone among the governments of the Common Market countries, has not yet accepted the proposal of the Lester Pearson Commission that 0.7 per cent of the gross national product should be devoted to government aid for developing countries.

The last number of this magazine had as its theme 'Community', this one, 'Europe'. Our task is to make our continent of Europe into a true community for others as well as for ourselves. To adapt a phrase of Archbishop Ramsey's, the community that lives to itself dies to itself—a statement which is as true for the nations of Europe as it is for the churches of God or for religious communities.

The Minister General's Letter

January, 1973.

My dear friends,

S. Francis has always had a universal appeal. He has been for all men, for he was the man of the Gospel and the Gospel was for all mankind. Thus it is not surprising that very quickly the Franciscan life spread throughout Europe which was the then-known world. Today we must expect that Francis will have a universal appeal and that the Franciscan life will spread all over the world. The early Franciscans took risks and made mistakes but it did not quench their enthusiasm to go out to all the world. When we start thinking on restrictive lines, thinking only of caring for our own people and our own country and cannot see a wider witness as well as the one near at home we are surely going contrary to the spirit of the Gospel and S. Francis.

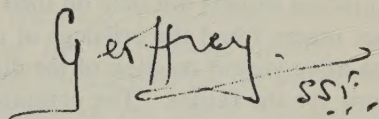
Thus as we face the challenge to go into all the world, and also to receive all the world into our Society, it means we must create a Society that is able to welcome people of different races, cultures and traditions into our family. We have many different works we are called on to do, but it is vital to realise that more important than any individual work we may do is the fact that we are first and foremost a family drawn from many cultures but bound together by the Holy Spirit in the Family of God. It is because we realise the immensity of the vocation to which we are called that we are doing some very deep thinking and praying about our Franciscan life, and trying to answer the question so many put to us—‘What are you?’.

The last First Order Chapter called us to formulate a modern statement of our Principles which could be used by all three Orders of our Society. This, it was felt, would help to draw us all together as one family for as the members of one Order read the Principles they would all the time be aware of the other two Orders and how each principle applied to them as well. It has been my responsibility and privilege to inaugurate this by producing the initial draft, and then to visit the varying groups of brothers and sisters in the three Orders to discuss it with them. The result is a document which, while by no means extraordinary and certainly not perfect, does in fact represent the thought and prayer of our whole Franciscan family. It has been a real exercise in renewal and for me a most exciting and refreshing

experience as we have talked often strongly and at some depth about our Franciscan life. I hope as I continue to visit the various fellowships and households of our Society that we shall be able to continue this discussion and so be renewed and have our vision re-kindled. This renewal has to come to each of our households of brothers and sisters and each fellowship and area group in our Third Order, and we have to face that question—'What are we?' even more than the question—'What are we doing?'. Our work will be right and the Kingdom will grow and we shall be the salt that gives taste to the food if we have a real family life and have a right spirit within us.

It was a quality of life which Francis showed to the world and which shone out and attracted so many. It was not simply what he did but the way he did it that was important. His was a completely God-centred life that radiated the goodness and power and love of God. Let us see this as the heart of our Franciscan vocation—ourselves, our fellowship, our household must be utterly God-centred. Brother Christopher often quotes Pope John when he says: 'They call me Holy Father, holy I must be, holy I will be'. Not all of us are called to be Holy Fathers! But all of us are called to be saints, or holy. Therefore let us take the word of Pope John—we would do well to make it our theme for Lent.

Your sincere friend and brother,

A handwritten signature in dark ink, appearing to read 'Geoffrey', followed by a flourish and the initials 'SSF'.

Minister General.

American Tertiary Authors

During 1972, Emily Gardiner Neal's book *The Healing Power of Christ* was published by Hawthorn Books and was a selection of the Episcopal Book Club Novice Director Peter Funk, in collaboration with the Dean of Chapel at Princeton, wrote *Guidebook for the New Christian* published by Harper and Row.

Quarterly Chronicle

Brother Michael writes :

ENGLISH PROVINCE In the last edition of *THE FRANCISCAN* I asked you to remember in your prayers the work of the Chapter which is responsible for the life and work of the Brothers in this Province. The last Chapter meeting was, indeed, a notable one, and since it took place some of the plans we discussed there are already beginning to emerge.

We are very grateful to the Church in Wales for having placed at our disposal a house in Llanrhos which was formerly the vicarage, where Brother Nathanael and Brother Silyn can begin to establish the Franciscan life. It is ideally placed in North Wales, and we look forward to other Brothers joining them.

I was also able to report to the brethren about the visit I paid recently to Northern Ireland. Belfast and its troubles have been written about so much, and some idea of the tension and trials of its people are given to us through the newspapers and television, but the actual living condition is impossible to convey. We have a group of Franciscan Companions living there, some of whom are making a really heroic witness to the Franciscan way of love and reconciliation, which in some instances is done in conditions of great hazard. In fact it is this Christian witness not only on their part but on that of the many clergy and others I had the privilege of meeting which has to be set against the more violent reaction of the differing religious groups as a positive hope for the future. The continuing presence of the army, the road blocks, 'incidents', and constant condition of strain and uncertainty all place the people under great pressure. The problems are so complex—political, religious and economic—and the future still so uncertain that it is impossible to suppose that we can hope for a solution in the near future. From many quarters there was a warm invitation to come and share in their life. There is already a group of Anglican Sisters quietly witnessing in one part of the city near the Protestant Shanklin Road area which has been a centre of conflict, and in the Catholic Ballymurphy area Mother Teresa of Calcutta has established a small group of her Sisters. Mother Teresa was visiting them briefly while I was there and we had the opportunity of talking together. She is a very remarkable person with a great capacity for wisdom and goodness. We have agreed that when we can we will

try and share in the work and witness these two groups of Sisters are making.

Brother Damian and Brother Simeon were both professed in Life Vows at Hilfield. In fact, quite literally in Hilfield Church which was tightly packed for the occasion. The reason was that during the Chapter we were suddenly informed that the Friary chapel was on fire ! The news was received with remarkable calm, though the Guardian felt he ought to go and see what was happening. Quick and courageous action on the part of Brother Tristram and the speedy arrival of the fire brigade saved the building from much damage, but it was still under repair at the time of the profession. Simeon is continuing his training at the London Hospital and Damian his work as the Provincial Secretary and Assistant Guardian at Alnmouth.

From Alnmouth he has for some time organised missions and visits all over Scotland where we have considerable support from the bishops and our Tertiaries and Companions, as well as many loyal friends. One of the earliest 'Homes of Saint Francis' for wayfarers was established in Scotland. It now seems possible that, as an offshoot of the Alnmouth Friary, we could have a more permanent Franciscan presence north of the Border. It is too soon to say just where this will be or how it can be worked out but it is something that has been eagerly looked for over many years.

Two other developments have been discussed. I had the good fortune to accompany the Bishop Protector for the notable occasion in December when a church in Assisi was handed over for the use of the Anglican Church and member churches of the World Council of Churches. The Church of Saint Gregory the Great has been beautifully restored and equipped and, in the presence of a large congregation, we were assured of the prayers and hopes of the Franciscans in Assisi that this might be a living symbol of our growing unity. The many hundreds of pilgrims who visit Assisi each year—many of them under the guidance of our Tertiary, Willy van Dongen—will be able to use this, and it is hoped that we shall provide a chaplain who can also take part in the continuing discussion which is necessary to our growing understanding, and at the same time be a witness to the unity in love and joy which was such a marked characteristic of Francis himself.

The other proposal was that there should be a small house in London where the Provincial Minister and some of the other Brothers involved

in the administration of the Province might live together and be more easily available.

It will of course take time for these plans to become a reality but, as in every way they affect the whole Franciscan family, it is good that you should know of them and share in our hopes. Of course one major factor in our consideration for the life of the Community is the number of men who are coming to test their vocation with us. This inevitably places a large responsibility on the shoulders of Brother Giles and the novice tutors. He has recently moved to Plaistow where he, too, can be more available for the inevitably somewhat scattered family of novices and postulants. Our architect, Brother Thomas, has produced imaginative ideas for the restructuring of the house there so that the continuing ministry in the neighbourhood can go on efficiently while at the same time the more specialised training programme can be carried out. The first group of novices to be involved in this have already responded with great enthusiasm.

Perhaps the news which gives particular happiness to us all is the account of the novicing of our first five African Brothers in the Friary at Dar-es-Salaam. A picture of them is shown in this number.

Professions and Clothings

Sister Julian was professed in life vows at Compton Durville on 8 December. The Bishop of Bath and Wells received her vows and Brother Paul David preached the sermon. Sister Julian left for Fiwila on 16 January to work in the hospital there. As reported elsewhere Brother Damian and Brother Simeon were professed in life vows at Hilfield on 17 January.

Sister Joyce made her first profession at Compton Durville on 3 January. Sister Joyce is from Australia and will be returning home for six weeks leave at the end of February. Just before she goes she will be helping a team of brothers with a mission at the West London Chaplaincy of the University of London.

Brother Edgar made his first profession at Hilfield on 16 December. Brother Michael Kentigern and Brother Derek made their first professions at Alnmouth on 21 December. At the same service five postulants, William Blakemore, Billy Matthews, Christopher Haggerstone, Wilfred Rushbrooke and Graham Chanter, were clothed as novices. They took the names William Henry, Liam, Leo Paul, George Wilfred, and Graham Mark. On 2 February, Anthony Selwyn and Alan Weatherley were clothed as novices at Hilfield taking the names Anthony John and Theodore. We look forward to the clothing of three more novices on 25 March at Hilfield, and we ask your prayers for six postulants who started their training at Hilfield in January.

Movements

Apart from the usual movement of novices from the friaries to Glasshampton and Plaistow for particular parts of their formation course there has been little

movement of brothers between the houses. Brother Sebastian, however, has returned from Fiwila to be available to the Minister General as a secretary, and left for Australia at the beginning of February to be with Brother Geoffrey. Brother Tristram has moved from Hilfield, where he has been in charge of the kitchen, to the College of the Ascension, Selly Oak, Birmingham, where he is preparing to go to Fiwila later in the year. Brother Rodney, who is visiting us from the Pacific Province for a year, has moved from Hilfield to Ashton-under-Lyne, where he will be for six months. Brother John Mark has moved from Plaistow to Alnmouth to be novice tutor there.

Sister Bridget Fiona will be returning to England from Fiwila in March. Sister Clare will be going to Fiwila in March or April to replace Sister Veronica who will then return to this country. Sister Mildred returned to Compton Durville on 15 January after spending a year at Havant. Sister Jean returned to Compton Durville from Hackney Wick at the end of January and her place was taken by Sister Angela Mary. Sister Cecilia will be returning to Compton Durville in early March after completing her work at Wormwood Scrubs.

Following the Star

On 10 January the sisters at Compton Durville presented an Epiphany Carol Service consisting of carols, readings, and costumed mime. The theme was taken from a poem by W. H. Auden, whose Magi, as they follow the star, seek truth, life and love as the way to true humanity.

New Bishops

A large contingent of brothers, tertiaries and companions were present at the consecration of the Reverend Ronald Bowlby as the Bishop of Newcastle in Durham Cathedral on 6 January. The new bishop has been connected with the Society since his student days and was a curate at S. Luke's, Pallion, Sunderland, with Brother Barnabas and Brother Edward. We welcome him as Bishop of the diocese in which the Alnmouth Friary is situated, as we welcome Bishop George Reindorp to be Bishop of Salisbury, in which diocese Hilfield Friary is situated.

Companion

Four brothers from Alnmouth attended the ordination and induction of the Reverend James Schofield as Minister of the United Reformed Church at Otterburn. He has stayed many times at Alnmouth and is the first Companion to be ordained a minister of the United Reformed Church.

Welsh Progress

Brother Nathanael and Brother Silyn have been establishing the Franciscan life in north Wales since October last year. At present the brothers are living in a flat at Llanfairfechan, a delightful village seven miles from Bangor. Their work has been primarily to witness to the Franciscan way of life, and they have also been engaged in preaching and other activities in the locality. The time has been regarded as an interim period while the Church in Wales has been arranging to provide permanent accommodation. This has now been done and it is hoped to move into a house at Llanrhos, near Llandudno, in the spring. It is hoped that some more brothers, and Sister Gwenfryd Mary from Compton Durville, will join the brothers in the house during the summer.

At Llanrhos the brothers will be living in the former vicarage which has been vacant for some months. It has been put at our disposal through the generosity of the Church in Wales. It is ideally situated on the border of the dioceses of S. Asaph and Bangor, and is within easy reach of both railway and bus stations.

One of the great blessings of the development of the work has been the wonderful support by prayer and action of the companions and tertiaries in the area. They have participated in the venture from the beginning and at two gatherings the brothers have been able to plan with them the sharing of life and work.

Changes at Hilfield

The election of a new Guardian provided the brothers at Hilfield with an opportunity to re-examine all aspects of the life of the friary. A number of changes have been made with regard to the time-table and organisation, in order to have greater opportunities for talking, working, and praying together. These changes are still going on. The mass is now at midday and it has been good to welcome visitors and local friends at this time.

There has been a development of work in groups within the friary and bible study and shared prayer in informal groups has proved very fruitful and rewarding. In addition to this a group of brothers meets every Friday under the leadership of Brother David Gill, a postulant and doctor, to consider and learn about pastoral care and counselling with special regard to the many people the brothers are asked to help and care for.

Visitors

One of the great blessings of our Franciscan houses is to be able to offer hospitality and friendship to a great number of visitors. But this ministry is not one only of giving, it is also one of receiving from them their friendship and prayer and love. All our houses are indebted to many people who are prominent in their particular walks of life for the trouble they take to come and talk to the brothers and sisters and their friends, either informally in the houses or publicly at meetings.

Among visitors to Hilfield have been clergy and their families from the local deaneries, and also friends from the local villages of Hilfield, Batcombe and Leigh. The brothers at Hilfield hope to become more closely involved in the life of the local church and community, as the Friary can be a centre for many activities. It is also hoped that the Friary will be used more as a centre for day and residential conferences.

Farming

Plans are being made and put into effect for a much greater use of the land and resources that there are at Hilfield Friary. There has been a considerable increase in the number of poultry and also a flock of sheep has been established.

Funny side

The brothers at Cambridge were surprised to be invaded by a large insect. It turned out to be a locust escaped from a nearby laboratory. It was returned before it had had a chance to devour anything.

A brother from Plaistow, while sitting in the foyer at Madame Tussauds, was mistaken for a waxwork. When a lady waved a programme in front of his face he laughed and she and her companions were taken aback.

Focus on S. Francis House, Liverpool

When S. Francis House, Liverpool, opened about two years ago, it represented a development and extension of the work which our Tertiary, David Stevens, and Brother Ronald had been doing over the years. Set near the centre of Liverpool, the house was to serve an industrial society and become the headquarters of the Liverpool and South West Lancashire Industrial Chaplaincy.

It is about ten minutes by car from the centre of Liverpool and within half a mile of the house is a number of big industrial concerns, including United Biscuits and the group headquarters of Plessey Telecommunications where about twelve thousand people are employed on the one site. Nearby are University halls of residence, the Church of S. Anne, Stanley, and three convents ! It would be hard to find a more suitable house and garden.

Industrial Mission is central to the role of the house. The Archbishop of York describes what Industrial Mission is :

‘ This is not just a technique for making contacts but a theological conception of mission, radical, indeed, in form, yet rooted in the mission of our Lord. It is the conception of the evangelist who does not bring the gospel to people by presenting it to them directly ; he gets to know his men, to share their thoughts, to enter into their ideas about right and wrong, about what is—and what ought to be—in their world. And so, by sympathy and discussion to help their minds along the road of things ethical and spiritual, the road that is of Christ and God ’.

Getting to know men, sharing their thoughts, entering into their ideas, takes each brother into different, but related, areas. Dave co-ordinates the Industrial Chaplaincy work throughout the diocese, organises its conferences for men and courses for young workers and works together with a Roman Catholic priest in the Plessey Company. Ronald spends his time between Warrington and Liverpool, visiting a number of factories in both. He continues his work with churches, his latest activity being leading music workshops. Bruce teaches in the nearby school, visits some of the children, who are typical of central Liverpool, in their homes and spends one day a week in the local parish. He has recently, working with parishioners, started a boys’ club in the area and, as relaxation, he sings in the Welsh Choral Union. Paul David does a lot of work with students of Liverpool University as well as doing secretarial work for the Industrial Chaplaincy and the house. He does quite a lot of counselling and is in demand to preach. Paul will be leaving the house this summer when he goes as an undergraduate to Oxford University. We hope for a brother to take his place.

This then is something of the outreach of the house which is used by many people and groups :—Tertiaries, Companions and people who just drop in . . . from factory, parish, university and, of course, the wayfarers.

Our function is to meet people in their own situation ; to listen, to learn and to love ; and to pray that He who himself is Love may enter into relationships, into people, with his power to forgive and recreate, his power to redeem and to glorify.

Brother Reginald writes :

PACIFIC PROVINCE I am writing from our new home in Auckland.

It is S. Mary's Vicarage, Glen Innes. Brother William was instituted as Vicar of the parish on 2 November. The Vicarage stands beside the church, has a substantial garden and is a suitable base from which the brothers can work. Glen Innes is eight miles from the centre of Auckland. It is a working-class housing area. A large proportion of the population is Maori. There is a small but faithful congregation at S. Mary's and the parish presents great opportunities for a team ministry with a fresh and flexible approach to an urban situation and its problems. The brothers have settled happily into their new home and have been given a warm welcome at Glen Innes. Brother Michael Thomas continues his work as City Missioner. Now he is a commuter, but has the advantage of being able to come home from work each day. That was not so easily done at Greys Avenue.

We thank God for the challenge and opportunity of Glen Innes, and for a place which is obviously a centre for the Friars. We are also grateful to the Auckland City Mission for being allowed to use their building and to have it as a shelter and base for our work during our first three years in New Zealand.

Brother Colin recently went to the Solomons for his leave. The prospect of returning home after four years and the move to Glen Innes made him very excited. He flew to Honiara with our Tertiaries, Peter and Dorothy Shields. They have gone to the island of Gela where Peter is chaplain to the mission station at Taroaniara, Bunana School and Tulagi Marine Base.

In February Brother Philip will be leaving Koke and going to Honiara. He will be chaplain to the Melanesian Brotherhood at Tabalia. He has worked at Koke for several years and will be very much missed there, but he is looking forward to his new work and to doing some study at the Patteson Theological Centre. Brother Daniel will be studying there full time next year and we hope that he and Philip will be able to share the chaplain's house at Tabalia. Brother Kabay will be going to Koke to be priest-in-charge of S. Francis Church.

Brother Brian writes :

JEGERATA Jegerata Friary, three miles from the township of Popondetta in the Northern District of Papua New Guinea, is now more than twelve years old. A lot has happened in that time in the country. Twelve years ago self-government and independence seemed to be something very vague in the dim distant future ; now they are suddenly upon us. Self-government in name and fact will be with us at the end of this year, though in practice we appear to have it already. With a new Labour Government in Australia it seems that Independence may be offered within two years.

Localisation—that is, the handing over of authority and responsibility from expatriate Europeans to the native people of the country—is very much the order of the day in government, church and private enterprise. Europeans are becoming advisers and trainers rather than decision-makers as they stand aside to allow Papua New Guineans to govern and to make their own decisions.

However, in all this, some Papua New Guinean churchmen are reminding us that, though they want to see worship expressed more through the forms of their own culture, and the faith explained in their own thought-forms, the gospel is universal and the church is catholic. Within the Body of Christ men of all races in a country should strive to worship, witness and serve together.

This togetherness is what the Franciscan family at Jegerata in its small way is able to show to the Christian church in these parts. Here, we have a group of Brothers, fourteen in all, living, praying, working, serving and evangelizing together. At present we are evenly divided between white and brown. In our manner of life and in our authority we may seem to be more European than Papua New Guinean, though in as many ways as possible we try to strike a balance. There is a strong sense of brotherhood which others detect, for whatever tensions arise they are more often between individuals than between races.

Gradually the Pacific Islanders are reaching profession. As this happens so they are able to have a bigger say in the running of the Friary and in the affairs of the Society so that in due time we should tend to appear more Papua New Guinean and less European, though the universal character of the Brotherhood will probably be evident always if politics allow. At present we are still a young community.

Our main work continues to be the training of evangelists for the Diocese of Papua New Guinea. S. Francis College is now in its tenth year. Almost one hundred men have undertaken training for two or for three years. One of the old students is a professed Friar. Three others are novices ; one has been ordained a priest recently and six others are in theological colleges preparing for the priesthood. Nearly all the remainder are full-time evangelists in various parts. Thus, S. Francis College, staffed by the friars with the part-time assistance of other teachers, is making an important contribution to the extension of the Kingdom in this land.

To the Friary come groups of people, clerics and lay, Papuans and Europeans, for retreats, meetings and other functions throughout the year. From the Friary the Brothers travel from time to time to different parts of the country for evangelistic patrols, retreats and other engagements. During the course of a week a good deal of help is given in Popondetta and other neighbouring parishes, particularly in the schools and the prison.

A group of teenage boys live at the Friary, learning from one of the Brothers to build and make furniture. For the past few years another Brother has been manager of a neighbouring cattle farm belonging to the Diocese, on which Papuan men have been introduced to agriculture. All this has helped towards the ideal of self-support, both for the Friary now and for some Papuan men in the future.

The Brothers are called upon from time to time to contribute whatever skills and knowledge they have towards the life of the Church as a whole. All this takes time. Some assist with young peoples' camps at a neighbouring Christian Training Centre, one or two are composing tunes and hymns suitable for worship in this country. One contributes his theological knowledge to a couple of Commissions, and some serve on the Diocesan Council or other committees. There never seems to be enough time to do all the things we are asked to do and would like to do.

However impressive some of these works may sound, it has to be remembered that our family life of prayer, charity and obedience has priority ; otherwise we would cease to be that sign to the Church which a religious community is called upon to be. In the years ahead, with the guidance of the Holy Spirit, we will have to see how best to express that life in an independent Papua New Guinea. For this we ask the prayers of our companions and friends.

AMERICAN PROVINCE These past few months we have been the host to many of our brothers from the other provinces. It was a real joy to have Brother John Charles with us for a visit of several weeks. He has been collecting material for his book on the Franciscan Life in the Anglican Communion, and had to look over the community records and letters since 1918—a very large task, indeed.

Brother Iltyd, from Australia, spent one week with the brothers in San Francisco, and we all enjoyed his visit. It was also very good indeed to see the Minister General as he made his rounds. Geoffrey spoke to us about his travels throughout the world and the need of many places for a Franciscan presence.

At the time of writing, Brother Joel, one of our Novice Masters, is in Israel. He is on a scholarship for students who are involved in an archeological dig. Joel is a Hebrew scholar, and we all await his return and his many stories of the Holy Places. Brother Jeremy has been appointed novice master to work along with Joel in the training of our growing novitiate.

On 13 January Brother Blair Martin made his first profession. Blair is in charge of the work in Alpha House, our home for foster children on the grounds of the Long Island friary.

Early in February, Brother Philip Leonard and one of our Tertiaries, Judith Robinson, are making a six week tour of the West Indies to explore the possibilities of a Third Order presence in the Caribbean. This venture will be discussed at the Third Order Chapter of this province to be held in California, 4—6 May, 1973. Please keep Brother Philip and Judith in your prayers.

Plans are being made to hold the First Order Provincial Chapter in San Francisco in May ; this is to enable the Chapter Brothers to see our work on the West Coast. Many of our English readers do not realise that the distance between our two main friaries is three thousand five hundred miles : so one doesn't drop in for afternoon tea !

The Brothers are looking forward to the visit of Mother Elizabeth and Sister Cecilia of the Community of S. Francis to the States in June. The Sisters are planning to open an American house, and on this visit they will be looking at possible places. Brother Luke will accompany the Sisters on their tour of this vast country.

Consider

Science . . . tells us
that nothing in nature,
can disappear without a trace.
Nature does not know extinction.
All it knows is transformation. . .

And everything science
has taught me . . .
strengthens my belief
in the continuity of our
spiritual existence after death.
Nothing disappears without a trace.

WERNHER VON BRAUN.

Church of England and the Church in Europe



Europe Tomorrow, Fontana, 60p, is a symposium edited by Richard Mayne, who is an acknowledged expert in Community affairs. In his introduction he outlines the seven categories of interest which the writers decided to study in the collected essays. Peace, health, food, shelter, mobility, education are all covered. But the seventh, play, they deliberately omitted. Somewhat coyly the compiler excuses himself and his collaborators from this topic which 'might have included a discussion of *Kulturpolitik*, the encouragement of the arts, the politics of sport, or even such unplayful subjects as philosophy and religion. Essentially however, these seemed to be private matters . . .'. He leaves them to specialist enthusiasts. He salutes its importance (i.e. 'play') with 'diffidence and respect'. This is a sophisticated version of that tiresome gambit familiar to many of us. 'Of course I don't know much about religion, padre, but . . .'.

There has been a massive silence about the religious effects of the developing life of the European community. In Britain one can well understand the reasons. Those terrible history books which are still filling the young with nonsense about our European neighbours have built up for generations a tradition of insularity in Britain which, naturally, other people feel more than we do. Involved in it all is a curious and deep set religious self-righteousness. After all, the less agreeable aspects of nationalism and of protestantism appear simultaneously on the historical scene. They live on still as unconscious influences. How anyone who is merely concerned about the size of his pay packet could possibly ignore the fantastic rise in the standard of living of working people all over Europe is baffling. Can it be that there remains a feeling that there is something immoral in it? On the other hand the whole history of the countries we are joining can be seen, and is seen in their school books still to a great extent, as a struggle between the anti-christian forces of enlightenment and the reactionary forces of religiously sustained privileged classes and institutions. So there has been a conspiracy of silence about religion, even, it would seem, when considered as 'play'. We know that there has been a decline in religious practice; but my recent travels which have involved some grass roots investigations in Portugal, Spain, France, Germany and Belgium, have left me with the impression that

the announcement that God is dead is premature. Life in the most godless country in Europe, our own, has confused us and much recent social analysis has been in the nature of self-fulfilling prediction. The recent enquiry into religious practice in France, the country which more than any other shocked us into a sense of the modern mission field, revealed that its religious practice, though deficient in regular church-going, and theologically confused, went a good deal deeper and was more widespread than many would have thought. Yet the impression one gets everywhere, both in the general life of people, and above all in their parochial life, is that things are happening ; and that the general influence of the Vatican II reforms is having a profound effect. The regeneration on the level of culture of the old Christian heart-lands is surely something we can all rejoice in, especially **as almost all the conscientious barriers to energetic Christian co-operation are now removed.**

So what is going to happen to the British ? First one must remember how many English-speaking people are already all over the continent of Europe. The numbers of people who will in future serve for a period in one of the non-U.K. branches of international organisations will constantly increase. Will there be an exchange of workpeople ? Not immediately I suspect ; but in the end it is bound to mean something like that. Increasingly, the few remaining areas of the warmer coastline will become the normal retirement place of many U.K. people if they will be able to find room amongst the earlier arrivals.

The Church of England experienced a period of finding its feet after religious reformation and reaction and began to see itself as a national church among other churches. To this day it has set its face against any interference with the religious life of the countries in which it is welcomed as an auxiliary service for its own adherents. This is not without its difficulties in some countries, where there is a real attraction to Anglican liturgical and devotional tradition. It is sometimes hard to resist the pressure to care for Christians who seem unable to find a home anywhere else. Clearly the number of international and inter-confessional marriages will increase rapidly and this can be a real problem. The offspring of such unions often find it hard to know where they belong in language, culture and faith.

But can we not simply leave it all to our reformed Roman Catholic friends ? Eventually I suppose we can say, yes. Already in all sorts of ways, isolated Anglicans are being cared for by such Christian

ministry without conflict of conscience. But in the long run language does really matter even if you are a master of 'eurospeak'. For it remains the great communicator of culture. If there are too many languages they can simply become a system of signs, without depth or connotation. Those of us who grow up in Britain with two languages around us, as in Wales, know this to an extent which it seems impossible to convey to the monoglot Englishman. So ministries will have to be in English. These have to come normally from the U.K. and the U.S. which speaks, roughly at any rate, the same language. Eventually, if some federation with Rome is achieved, it will doubtless be possible for our people to be cared for in their own Anglican and English-speaking communities by English speaking priests who may or may not be Anglican in origin, but are godly ministers of Word and Sacraments and will be as handy in Anglican custom and liturgy as, to take a far-flung example, the monks of Chevetogne are in Eastern rites. When the reciprocal situation is possible and we Anglicans, with orders rectified, recognised, or accepted, are able to minister the very 'low church' Roman rites, we shall all be enriched by the experience. Many a Roman Catholic who feels unhappy in the reformed atmosphere of the present day church of his birth and ordination will be able to transfer to the fading mediaevalisms of the Church of England—energetically fostered by aesthetic deans! Low church clergymen when the scales fall from their eyes will find a congenial home in many areas of Roman Catholic practice. I attended a Holy Week service in Brittany this year which was just like a Monday prayer meeting in a Welsh chapel. But then the people were the same . . . is this theological fiction? If it is, I suspect it may well be rather like that of H. G. Wells. But our minds are not at the end of their tether. They are stretched to grasp the opportunity of the times. It is in this spirit that most Anglican chaplains work on the continent.

Candour compels me to admit that there are many chaplaincies of highly specific foundation, established in the last century precisely to prevent this very thing happening. For they were built (like Albi Cathedral was against the Albigenians) to retain safe and sound the faithful within from the seductions of the Scarlet Woman without. But what do you do when the Scarlet Woman is such an embarrassingly reformed character? Yet if we can stretch out our hands in understanding in so many Christian directions, surely we must spare a thought for those who founded and still maintain these splendid citadels. A scriptural attitude must surely lead responsible people to

see that the whole situation has now changed and that they have a new role, these old churches, in the new Europe and against the background of the new reformed Catholicism—not to mention the new sacramental Protestantism. However, it is important, while paying tribute to the enormous influence of Taizé, to remind those much moved by its inspiration that not all non-Catholic (if the phrase can be allowed) religion is like Taizé. I suppose there will always be members of the Church of England who will be happier in non-Catholic churches, be they reformed never so wisely. But looked at with the cold eye of social habit rather than from the standpoint of the deeper issues of reformation convictions, a sturdy pragmatism is going to put a suburban family (which goes to the parish communion, most Sundays at least, when it is at home) more at ease in a modern Catholic atmosphere than elsewhere. This is hard to say ; and I say it simply in the social sense I set out to say it. It still remains to be seen whether the removing of what were once obstacles in Catholic life and practice can now lead to a great resurgence of faith in the old Christian lands. The pruning has been going on and pretty drastic it has been. Now we wait for the new growth.

Meanwhile we have a huge episcopal area afflicted with the odd names of Fulham and Gibraltar with the Convocation of American Episcopal Churches in Europe. Fulham for simple reasons which would appeal to Karl Marx. They are economic. And Gibraltar, for the Pickwickian reason that we want to make it quite clear that we claim no jurisdiction in any part of Europe except that tiny bit which, at the moment is still (some people would say, somewhat perversely) British. It could have been Calais. But it was not. This whole anomalous position has taken one step towards solution by the fusing, if that is not too strong a word, of the Fulham jurisdiction with the diocese of Gibraltar. There are many more steps to be taken before we can gracefully withdraw. We also have to remember that many of the English-speaking Christians in Europe are from the U.S.A. and though Episcopalians are well represented among them, they are by no means a majority. Bishop Edmond Browning now shares in the pastoral care of much of the huge areas for which Bishop John Satterthwaite is responsible.

These Anglican churches are of bewildering diversity. Some derive from the earliest British commercial expansion overseas and into the Levant from the reign of Queen Elizabeth the First. Some have

ambassadorial connections. Many have not. Some are lonely assignments in areas cut off from the normal cultural aids and graces which make life livable. Others seem to be set in very attractive places indeed. But have no illusions. The difficulties and disappointments are the same wherever you are, even if you have a free view of a bull fight from the study window or can get in a longer period of ski-ing than a package tour will supply. Such communities are hard to build and harder still to renew annually with the constant turn-over of people. They are more like student chaplaincies than anything else. The zeal and dedication of the lay people who keep them going is beyond all praise. They are not ecclesiastical backwaters (though one must admit that these are, alas, to be found) but as I found in Spain and Portugal our people are very well informed about matters ecclesiastical and well aware of their role in oecumenical affairs. The basic difficulty is that scarcely anywhere are there the resources or the equipment to show Anglican liturgy at its very moving best. In many places we are able to use Roman Catholic churches and every assistance is given to us. Equally of course Protestant churches have been at our disposal for a long time.

We like to see visitors when they manage to find their way to our services (usually at the wrong time and place, because they do not use the up-to-date directory printed in the Fulham and Gibraltar Gazette) though they must not expect to find splendid and well ordered services except in a few favoured places with stable communities ; but these Christian families often make up in common life what they may lack in liturgical style. No one who goes abroad should feel guilty about worshipping with anyone else. But take the trouble to find out where your Anglican chaplaincy is and do what you can to use it.

All these things are but trivial when set beside the great common effort at Christian renewal which we can now engage upon. For this will not be a movement confined only to the mainland of Europe. Our large off-shore island will not for long remain unaffected by the social and political changes which will flow from our community membership. The old divisions derived from reformation attitudes will gradually fade out and the issue will be 'Who is on the Lord's side?'—as I suspect some of you may remember singing in the Crusaders. And that is what I call a healthy simplification.

G. L. PHILLIPS,
Anglican Chaplain in Luxembourg.

The Church in România



NONE of the Eastern European countries is well known in England, and in this România is no exception. Books are difficult to get, visits not very frequent. And yet there is perhaps no Eastern European country more aptly suited both by its history and its present situation to play some kind of mediating role between the two halves of Europe, East and West. România alone of the Eastern European countries has a language of Latin origin, and its present government, while fully a part of the Eastern European bloc, has in recent years followed a consistently independent policy, stressing the importance of respect for national sovereignty, and attempting to have friendly relations with states of very varying ideological persuasions.

What of the Christians in România? What is their church allegiance, and what is their present situation? To the first question the answer is simple. Although there exist minorities, Roman Catholic, Lutheran, Reformed and Baptist, the great majority of the Romanian people belong to the Orthodox Church. Indeed the Romanian Orthodox Church is the second largest of all the Orthodox Churches, numbering perhaps sixteen million faithful. Orthodoxy is not, as many people think, only Russian and Greek. There are many national traditions within the unity of the Eastern Church, each contributing its own particular insight and experience. Among them the Romanian has a place of paramount importance. The Church has played an absolutely central role in the history of the Romanian people, preserving a sense of national cohesion in the centuries during which the Romanian provinces were ruled by foreign over-lords, Russian, Turkish and Austrian.

To the second question the answer is not so easy. Inevitably the situation of the church in a state whose government is committed to an atheist ideology is bound to be difficult. At times since the war the difficulty has been acutely felt by the church. But at present it must be said that, within certain limitations, the church has considerable freedom of action. There seems in practice to exist a kind of truce, in which the government abstains from any direct attack on the church's life and faith, while the church for its part loyally shares in the building up of a socialist society. Indeed, in the writings of some of the Romanian theologians there are signs of an active reflection on the

situation of the church in a socialist state, which may in future be of value to Christians in other parts of the world.

The visitor to România is therefore likely to be struck by the way in which the country is a place of meeting. It is first and foremost a place of the meeting of the old and the new. The process of industrialisation is being carried on rapidly, but the tempo of life in many parts of the country still speaks of an earlier phase of peasant culture. Bullock wagons and great international lorries share the same roads. In another and less obvious sense România seems a place of the meeting of new and old. For though the Româniâns are an ancient people, tracing their origins back to the Dacians and their language to the Roman Empire, in another sense they seem a modern nation. The greater part of their history belongs to the last five centuries. The Româniân principalities emerged onto the stage of history only in the fourteenth and fifteenth centuries. It was after the fall of Constantinople in 1453, that one of the greatest of the Româniân leaders, Stephen the Great, Prince of Moldavia, carried on his great struggle against the Turks, acting as a bastion for the rest of Europe. It was only at the end of the Sixteenth Century, that another notable prince, Michael the Brave, succeeded for a brief moment in uniting the three Româniân provinces, Moldavia, Wallachia and Transylvania, into a single kingdom. Not again till 1918 was România united. This is an ancient people, but with a brief and recent history of political unity and independence.

In the seventeenth and eighteenth centuries the Româniân Church made a very great contribution to the survival of the Orthodox under the Ottoman Empire. The Româniân principalities during this period enjoyed a kind of semi-independence of the Turks, which gave the Church greater freedom of activity than it had in Greece and the Near East. The monasteries of Athos were greatly assisted by the Româniân princes. The Eastern patriarchs came to România to get their writings published. The spiritual tradition of Eastern Orthodoxy flourished in the monasteries of the Româniân lands, which became great centres for the translation and transmission of the Eastern Christian tradition. Some of these monasteries contained monks of Greek, Slavonic and Româniân language. It was in such an international atmosphere that the *Philokalia*, the classical Orthodox collection of spiritual writing, was translated into Slavonic at the end of the eighteenth century at Neamtzu in Moldavia, and so passed from

the Greek to the Russian world, where it was destined to play a great part in the renewal of Russian Orthodoxy in the nineteenth century, and indeed in our own day.

România is then a place of the meeting of many and varied influences and tendencies. The very form of the country suggests this. Moldavia, the province lying to the North East, borders upon Russia, and has been closely connected with that people. Transylvania, on the other side of the Carpathians, looks more to the west. Since the early middle ages it has known German influence, and for two centuries it formed part of the Austro-Hungarian empire, governed from Vienna. Wallachia, or as the Românians call it, 'the Romanian land', looks to the south. It is here that one is most conscious of the proximity of Greece, and of the influence of Constantinople. It is part of the genius of the Romanian people, that having, for many centuries been divided, living under foreign domination, they have maintained their own language, and their own sense of national identity.

How much has all this history an influence and relevance today? As has already been suggested, much. The Romanian Church continues to have a lively interest in the development of the Christian world beyond its own borders. It is a fact of which Anglicans should be more aware than they are, that the Romanian Church, in the years before the war and since has gone further towards recognising, not only the validity of Anglican ordinations, but the whole reality of our church life, than any of the other Orthodox Churches. The unhappy fact that so few Anglicans are able to read the Romanian language has disguised from us the extent to which theologians in România, sometimes in difficult circumstances, have attempted to keep abreast of developments in Western Christendom, and to comment on them from an Orthodox point of view. Of course this interest in Western Christendom has not been confined to Anglicanism. Despite the serious problems caused by the sudden re-unification of the Eastern-rite Catholics in Transylvania with the Romanian Church in the years immediately after the war, which resulted for some time in a very difficult situation between România and Rome, in recent times relations between Bucharest and the Vatican have greatly improved. The visit of the Romanian Patriarch to Belgium in 1972 as the guest of Cardinal Suenens, is a striking sign of this improvement.

The mention of the Patriarch, brings us to recognise one of the outstanding leaders of the Orthodox Church in the years since the war.

In 1973, Patriarch Justinian will be celebrating the twenty-fifth anniversary of his patriarchate. Throughout these years the Patriarch has succeeded in guiding the Church both in its relations with the Românian government, and its own internal life and renewal. Anyone who visits the Românian Orthodox Church, who sees the churches crowded with worshippers, the seminaries over-flowing with candidates for ordination, the ancient monasteries beautifully restored and cared for and still centres of active monastic life, who recognises the way in which, despite its problems, the church has in large measure, discovered how to live in the new circumstances of the late twentieth century must soon reflect on how much the Christian people of România owe to the guidance of this man.

It is one of the misfortunes of the present Anglican-Românian situation, that so many people in the English-speaking world have gained their impression of the Church in România from the popular writings of a man whose judgement and whole perception of reality seems to have been unbalanced and distorted by the things which he has suffered. It is, of course, not only in relation to România that Pastor Wurmbrand is an unreliable guide. Those who check his facts and figures in regard to other Eastern European countries can say the same. What we need, however, is a great increase in contacts between our two churches and peoples, so that we may come to know one another's situations, with all their complexities and ambiguities, both in East and West, more realistically. Those who have made a direct contact with România are often of the conviction that in this relationship we have at least as much to learn as we have to give. In Românian Orthodoxy, as throughout the Christian East, one becomes vividly aware in a new way, of the victory of the Crucified and Risen Lord as the reality at the heart of the Church's faith and life.

OXFORD.

A. M. ALLCHIN.

FURTHER READING

A small collection of Românian essays in spirituality and theology called *The Tradition of Life*, is published by the Fellowship of S. Alban and S. Sergius, 52 Ladbroke Grove, London, W.11.

The Sisters of the Love of God, Fairacres, Oxford, have published a lecture called *The Victory of the Cross*, given by the most distinguished of Românian theologian, Father Dumitrou Staniloae. This is available from S.L.G., Fairacres.

An excellent article on Romanian monasticism by Sister Eileen Mary, S.L.G. is to be found in *One in Christ*, 1972-3.

The Romanian Orthodox parish in London, which celebrates the Liturgy at 11 a.m. each Sunday, publishes an annual *The Altar Almanach*, which contains much interesting and valuable material. Copies can be obtained from Father Lucian Gafton, S. Dunstons-in-the-West, Fleet Street, E.C.4.

The Franciscan Life in Holland Today



FRANCISCAN life in Holland today means the life of about one thousand Friars Minor (O.F.M.) not to mention the life of the Capuchins, Conventuals, Poor Clares and the other Franciscan Societies of brothers and sisters. Most of what is going on in the Dutch O.F.M. Province is not typical of the Franciscans in Holland, though they are the biggest Province in the Order and one of the biggest groups among male and female religious in Holland.

One of the most striking facts is perhaps this big number and the fact that the number is going down rapidly. The average age of the brothers is rising : formerly thirty to forty novices a year was not exceptional ; in recent years only one or two brothers or even none at all have joined the brotherhood. The number of those dying each year is rising and the need for provision for the old brothers is increasing. The stream of those leaving the Order, asking for dispensation from their vows, is still continuing. All these developments are creating special problems and are signs of a crisis. It is not easy to know what should be done and it is not always easy to live in this atmosphere. What are the real causes of the crisis and what is its real meaning ? Perhaps, and at least partially, the answer is that it could be the curing of an abnormal situation, because it does not seem normal that there are forty thousand religious out of a population of, say, four million Catholics in Holland.

The big but decreasing number—that means on the one hand the impossibility of intensive and personal communication between the brothers and, on the other hand, the need for good communication, even more necessary in a time of great changes in the kind of work, the style of life, and the thinking behind it. Before the time of the Second Vatican Council (a usable, though artificial and over-simplifying, dividing line) there was no special problem of communication. This was because there was a certain type of uniformity of life, or, more precisely, a very clear and accepted kind of pluriformity. According to the Rule of S. Francis and to the very detailed Constitutions and the official Book of Customs, everybody knew what he had to do in every situation. A firmly fixed order of the day, with times of common prayer, meditation, silence, recreation and different kinds of work : prescriptions, prohibitions, the possibility of dispensations in special cases and all kinds of exceptions and specially needed permissions were all detailed. If you did not know the brothers personally, at least it was very clear how they were living and what they were supposed to be doing. In the friaries the brothers were living in a more or less monastic style : twenty, thirty, or even eighty brothers living together, most of them working inside, hardly disturbed by influences from outside ; these were the houses where the young brothers lived in their time of formation. In the other houses which were less monastic with smaller groups of brothers, the style of life was more adapted to the demands of the external work rather than decided by the internal life of the friary : for example, houses running parishes or houses for brothers working in schools or in a university or in different kinds of pastoral help. In the way of living the Franciscan life the uniformity in style of life was a very important and effective means of solidarity. Another very concrete tie of brotherhood was the work, the common task of the province or the local friary. This common task was very largely spoken of in terms of the pastoral work of the priests : the others were either preparing themselves for the priesthood by studying theology (within the friaries with a well qualified staff of Franciscan teachers) or they were lay brothers engaged in all kinds of manual work, such as housekeeping, leaving the priests free for their own work. The priests worked in the parishes that were under the charge of Franciscans or in schools or as chaplains in hospitals, prisons or the army and above all in the preaching of missions and retreats not forgetting either the missionaries in different countries in Asia and in Brazil. Our monthly magazine (comparable with THE

FRANCISCAN) published the official communications of the Minister Provincial, the appointment of brothers for the different tasks of the province and sometimes changes in the constitution and official customs.

Today, because of the decreasing number of brothers and the rising average age, the problem is that the province cannot continue all this work. In the last ten years there has grown up a new conception of the work, the common task, of the province. More and more the province is detaching itself from the responsibility for particular projects, giving them back to more competent authorities. Until now, for example, the minister appointed a brother as a parish priest and the confirmation of the appointment by the bishop was normally only a formality. In the new style of working, the bishop appoints all the priests to his parishes and a brother wanting to work in a parish must do so in accordance with the bishop's conditions. In other kinds of work too there is a growing system of applying to do particular work. The task of the minister is less the employer giving work to the brothers than the guardian of the Franciscan way of life watching for what is compatible or what is not compatible with the style or the well-being of the brother. The attitude of the brothers to this new evolution is not unanimous. Some of the brothers feel more free to find work according to their abilities or aspirations. For others, it is a hard system because they discover that they are not able to come up to their own expectations or the requirements of a job. They have to accept that their capabilities are limited. Basically, it seems to be a discovery of the spiritual function of the minister provincial and of the religious meaning of obedience ; less in relation to employment in an organisation and more in relation to the religious life of the brotherhood. The consequences are that the province is losing its former jobs and that a lot of the brothers will not find a successor among the brothers to carry on their work. What had to be introduced for lack of younger brothers seems to be a lucky chance to return to a more authentic way of Franciscan life but for all those who always thought of the work as an important tie in brotherhood, this new evolution is a dangerous factor of disintegration in the province—and in a way they are right.

This new conception of the work of the province means that from the point of view of work the number of brothers is not important. We don't need people for 'our' works and it frees the way for a less clerical structure of the Franciscan Order. Slowly, it becomes normal

for a young brother with enough intellectual capacity and education for theological studies to nevertheless remain a lay brother and that lay brothers are no longer considered and treated as a kind of second-class friar to be an assistant to the priests and to serve only in the houses. Quite a number of brothers are now working outside the friaries as a social worker, or as a cook in an old people's home, as a nurse and so on. This development too is probably a return to a more authentic conception of brotherhood and for several brothers it gives space for a more personal development of their vocation. But as it is happening exactly at the time of a decreasing number of brothers not everybody can understand that this evolution is not a waste of the manpower needed to continue our own works.

There is a crisis in the province of the Dutch Franciscans : the brothers are growing grey and this does not attract new vocations. They can't continue the work which until now they have done with such devotion and not a few are leaving the Order. Whilst this crisis is not a negative one in every respect it does create a lot of problems. This province is no more what it was and the change in the style of work is often reckoned to be a sign of disintegration. What is keeping us together ? More and more it becomes clear that since Vatican II our style of life held in common, even in the shape of an accepted and regular pluriformity, has disappeared. The big houses with their 'monastic' style lost their function as they became more and more houses for the old brothers. The inspiring influence and vitality of the young brothers has been lost for these houses as there are very few younger brothers and because the Franciscans don't have their own theological schools but send their students to the theological faculty of the University in Utrecht. At the same time a strong tendency has arisen to search for a form of 'adaptation and renewal'. The concrete meaning of this Vatican II 'slogan' is not clear nor is it unanimously interpreted but at least one of the most important consequences of the last ten years is that the authority of legislation and judicial decrees has been reduced or even destroyed. Who can tell us how we have to live ? Where can we find obligatory directions for our way of life ? It becomes clear that the objective, over-directed and external structure of our life, which functioned very well in the past, would today result in a lack of personal conviction and an incapacity for personal communication about the basic spiritual orientation of our life. Thus there has been found a growing importance

in the meeting of provincial chapters, of the brothers in the friaries or in other kinds of groups : a need to discuss, to debate, to argue and to produce beautiful papers with profound texts. Often, however, their effectiveness afterwards seems to be almost nothing. Words—but what is their authority or even what is their actual authenticity ?

The picture seems to be rather negative and sombre, and so it is in the feelings of not a few brothers, but there is not only darkness. Here and there brothers have tried to do something. One of the ways was to get out from behind the protecting walls of the monastery and of the formalism of law and customs and to get more close to the people of our society. Small groups of brothers lived in normal houses, without the well-known habit of the 'Reverend Fathers', without a fixed order of the day and a superior who could say what should be done. For most of these groups it was a hard experience, not only to strip off the habit and the former customs, in the first place, to free themselves from a mentality of what was not done and of a re-action against an obsolete past. On every level of life these brothers had to rediscover one another again : in the ordering of the day, in the ways of prayer together, in the organisation of the household, in the handling of money, in hospitality, in deciding the priorities of life. It was impossible to avoid each other and the personal attitude behind what everybody wanted to do or not to do. In such a situation it is, in the long run, impossible to take refuge in beautiful words : it is a way of exposure to reality and each person's personal conviction—and that is a hard way to go. Not all the brothers like to go that way ; not all are able to go that way. Nevertheless, it seems that this way, which has been done by some groups, has had an influence on other brothers too. Slowly it becomes more and more clear that the renewal of our life and the preservation of the really sane values of our life is not a question of forms but of reformation. What we need is an atmosphere and a spiritual space in which to grow into personal conviction, to discover our personal and original vocation and a way to communicate this to one another in love and respect.

Most of what has been said is not typical of the Franciscans in Holland. Not all has been said that could be said of the life of those one thousand friars, not all that should be told to give a fair and unbiassed picture of the province. The life is going on : there are problems, even a real crisis, but there are good and helpful attempts. It seems that in the crisis there is a process of purification. What

keeps us together ? Not the walls of a house, not our customs, nor the work as our common task. More and more it seems to be the personal relationships of brothers living in a community of goods, sharing, in the first place, their spiritual gifts. It seems that the minister provincial is re-discovering his function as a religious leader, stimulating this fundamental communication among the brothers. From this point of view the biggest problem of the province is probably the large number of brothers but it is a problem which is solving itself with the number of brothers decreasing !

UTRECHT.

SIGISMUND VERHEY O.F.M.

An Ecumenical Hermitage



ONE of the unusual things about Shepherds Law is that its local Church at Eglingham, Northumberland, is dedicated to S. Maurice, a roman legionary whose shrine is in the French speaking part of Switzerland.

How this church, on a saxon foundation, came to be so dedicated is not known, but it may be that one of William the Conqueror's colonels settled in the neighbourhood and brought this patron saint along too. In this church, at the commencement of the Week of Prayer for Christian Unity in 1971, Frère Jean Claude and I kept a Vigil. We prayed that the Lord would unfold the way for the ecumenical hermitage conceived at Oxford in the previous autumn and soon to be founded in England and in France. With us for part of the time was the vicar of the parish, who regularly takes his holiday in a small French village where he has formed close links with the local church. Many others also prayed with us in their own homes and churches.

During the last two years the Lord has richly blessed us and provided for the growth of the twin hermitages. Each is formed in its own tradition, and for about two months each year, we try to enter the way of prayer of the other. We share the burden and joy of our separated churches and begin to know what life in the other church is like from

the inside. As sons of S. Francis, we share in prayer, in different languages and traditions, to our Lord and Master, for his Church and world.

One of the first things we learnt was how our encounter had been prepared for in prayer, by a faithful few on either side of the channel. At Dinard there is a Capuchin Convent and also an English Church, built in that different age before the Great War. Here were a handful of people waiting upon the Lord in prayer. From Dinard pilgrimages set off for Lyon, and to Dinard, over a decade ago, came Father Francis S.S.F. As a novice at Glasshampton, I had sat listening to him speak of the movement of prayer for Unity, and every quarter we wrapped up the prayer sheet and struggled to make sense of its finances.

The hermitage of La Cassine is on the edge of a large forest just outside the small village of La Roche Mabile in Normandy. The village takes its name from Mabile, wife of Count Roger of Montgomery, who built here a castle and Benedictine monastery. Here I am learning, from an opposite point of view, of the long and continuous thread of history which joins England and France both in conflict and in alliance.

The French are far more conscious of this than we tend to be. They find it difficult to understand our insular temperament and outlook, which for so long turned away from Europe and rested upon the Empire. The pull of the old catholic alliance against protestant England and French support for the Jacobites, makes it exceedingly difficult for the Frenchman to sympathise with England's dilemma in Ireland. On the other hand, they have looked forward to our entry into the Common Market.

Regular visits across the Channel open to view the heart of the French church and correct the superficial judgements of holiday trips. In particular, I am increasingly aware of contact with the living tradition of the Franciscan Order and have understood in a deeper way that S.S.F. is not the only possible expression of Franciscan prayer and work. A growing acquaintance with French Religious Life has borne in upon me how much the Anglican Communion owes to France for the revival of her religious orders.

The French Church looks across the Channel also with a lively interest at the Church of England. Books and articles are published frequently and several Anglican theological works are available in

translation. There is also a society for developing the relationship between the two churches. The French are a nation of extremes and so it is the balance of our church as between authority and freedom, word and sacrament, priest and people, which draws their admiration. They look to our comparative stability while they suffer the tension between progressives and conservatives. The experience gained from our nineteenth century conflicts and our relative freedom from 'hang-ups' over ecclesiastical authority are gifts to be shared with France.

At La Cassine and Shepherds Law our part is to wait upon the Lord, holding the needs of his church and the world before him in prayer. We look for the unity of all Christian people and in particular we look for the reunion of our two churches. Through prayer and understanding we seek to dissolve those deep, hidden and irrational fears which separate us within and from our churches. We try to offer our lives through our Lord on his Cross in sorrow for all those aggressive acts and deeds done in the name of religion, that we may all be one in Him.

SHEPHERDS LAW AND LA CASSINE.

HAROLD S.S.F.

A Maltese Poet



IN the twenty-eighth chapter of the Acts we read how S. Paul, during his voyage to Rome, was shipwrecked on the island of Melita or Malta, and was entertained with great kindness by the 'barbarians'. This need not be an unflattering term ; it means one who spoke some language other than Greek or, in Roman times, Latin ; though S. Luke seems to be chuckling a little over the simplicity of the 'rough islanders'—as they appear in the New English Bible—who, when the viper (or salamander ?) fastened on Paul's hand, concluded that he was a murderer at large, and then, when he shook it into the fire and remained unhurt, 'changed their minds and now said, "He is a God"'. Luke shares with Herodotus a sense of humour rare in ancient historians.

Malta, like so many places in Mediterranean waters, was a Phoenician settlement, and had been ruled by Carthage before becoming part of

the Roman province of Sicily ; but these ' barbarians ' of the coast were perhaps Libyan-speaking, for S. Paul, if not S. Luke, should have been able to make out something of Phoenician, which is practically the same as Hebrew. The George Cross Island still uses a Semitic language ; the only one in Europe, and also the only one to be written in our alphabet. It is not, as some have fondly supposed, a descendant of the old Phoenician, but an Arabic dialect with about fifteen to twenty per cent of Sicilian words. That is no reason why the Maltese people should be any the less proud of it : civilization owes much to the Phoenicians, but still more, especially in the medieval centuries, to the Arabs.

A distinguished writer in an out-of-the-way language tends to be in equal measure rewarded by local fame and cheated of international recognition. Few but the Româniâns know that Eminescu is one of the very greatest of all Romantic poets. It is due perhaps to Gounod's opera *Mireille* that Mistral, the sweet singer of Provence, has come off a little better, but I wonder whether the critic who recently called him ' one of the great bores of the nineteenth century ' was merely kicking against a reputation which he could not appraise for himself.

Malta has her Eminescu and her Mistral in Monsignor Carmelo Psaila, commonly known as Dun Karm. He is not the first parish priest who has become a popular poet, Jacinto Verdaguer having enjoyed a similar standing in Catalonia. Verdaguer had the advantage of writing in a more immediately appealing tongue ; but there is no form of human speech, with the possible exception of pidgin English, which cannot by sympathetic hands be moulded into a vehicle of fine literature, and the Maltese Arabic of Dun Karm easily borrows the warmth and plasticity of the Italian in which he has also been a fluent composer.

English readers are now without an excuse for remaining ignorant of this exquisite poet, since in 1961 *Dun Karm : Poet of Malta* was issued as No. 6 of the University of Cambridge Oriental Publications, with chosen texts, literal translations in rhythmic free verse by A. J. Arberry, late Sir Thomas Adams Professor of Arabic, and an introduction, notes and glossary by Father Prosper Credi, who spent a year in Cambridge helping with the production of the work. Professor Arberry, at whose home I once spent a very pleasant evening, was a prolific and graceful translator of Arabic and Persian prose and verse, and before his untimely death a year or two ago did a splendid ecumenical service in

making Islamic culture and belief more widely known. I have heard a Pakistani schoolmaster praise his poetic version of the Koran. In the extracts which I shall quote, by kind permission of the Oriental Faculty Board at Cambridge and the University Press, I must limit myself to illustrating the beauties of Dun Karm's thought, but I hope that the felicity of Arberry's renderings will not escape notice and that some may be tempted by them to secure this not very expensive book for their own delight.

The poet was already eighty-six when Arberry met him in 1957. A photograph reveals a rather gaunt figure, with a long and grave but loving face, which wears a look of 'anxious serenity' in a phrase which someone applied to the music of Cesar Franck; and indeed the Belgian composer has in common with him a tenderness of religious feeling which knows the pity and the uncertainty of things but illumines them with a seasoned trust in the goodness of God. Dun Karm is a personal poet. He does not preach, the note of propaganda is absent. He seldom reminds us that he is a priest, although it is clear that his pastoral cares are his supreme privilege and responsibility. His religion is of the field and the cottage as much as of the altar:

Jesus is passing : in the night, the rain, the wind
 Passes all pity and compassion, all love,
 Going to comfort the heart and soul of a poor wretch
 in the last anguish.

(I will transcribe the original, to show what the language is like :

Ghaddej Gesu . . . bil-lejl, fir-rih, fix-xita !
 Kollu hniena u moghdrija, kollu mhabba,
 Sejjer iqawwi il-qalb u r-ruh ta msejken
 Fl-ahhar taqbida.

Even if you do not understand the words, you can still catch something of the Italianate cadences).

Dun Karm is the humblest of believers. The troubles of others bring back to him his own spiritual need. The same poem, *Viaticum*, ends with the moving stanza :

Last Friend, come into my bosom, and rest
 Thy heart on my heart, and cleanse me of every sin :
 Clinging to Thee, Jesus, I will take unafraid
 The eternal road.

He cannot afford to be glib or sententious, for his faith is not lightly held. He speaks, not of intellectual doubt, as in the academic sense he is not a thinker—but of the moral doubts which are more subtly

disturbing. He knows the *demon du midi*, the listlessness that descends on a spirit once alive to the joy and wonder of creation, when all becomes 'flat, stale and unprofitable'. The longest and profoundest poem in this volume is *Beyond Self*, an eloquent debate between faith and doubt :

With ice in my heart, darkness within my thought,
vainly I take the road between field and wasteland . . .

Then : From a carob tree
comes the song of a wood warbler. Amazed
I turn my gaze and descry the little bird
fluttering hither and thither from twig to twig
joyous, nimble, singing on every branch . . .
Is it not wiser than men, this bird that sings
over Death's desolation, without fear of Death ?

It is the vision of his mother, long dead but never out of his thoughts, that restores him to himself :

I paused. Beautiful in all her loveliness
the image of my mother appeared before me.
Sweet was the smile upon her lips ; sweet
the quiet radiance of her grace ; sweet
the corn-brown countenance under the white
abundance of her velvet tresses : and I loved her,
that old lady, in the joy of my childhood
and the fullness of my manhood, and still I love her
with all of the strength that my heart yields,
though silent in the darkness of a narrow grave.
No, Love does not die ! Love outruns
all time . . .

He realises that Self, the ' enemy of Truth ', had been the rock on which faith had come near to foundering :

I desired the Great to serve the small . . .

But now :

I believe in a hard but a beautiful word :
denial of the Self, and its greatest confirmation.

We can all learn from Dun Karm. There are doubts which it is dishonest and cowardly to ignore ; but we cannot live suspended over an abyss. We must set our feet on the firmest ground we can find, and walk forward, with gathering confidence, along the ' eternal road '.

Our poet is at his most delightful in the lines *To my Canary*. Statius, Michelet, Thomas Hardy have written about birds with deeper pathos. Dun Karm does not picture the moment when the lovely creatures'

life comes, all too soon, to its end. I remember how, on my return from school in my teaching days nearly thirty years ago, my mother once greeted me with these words :

‘ I have a very sad piece of news for you. Joey’s dead ’. I had something on my mind, and my grief did not immediately come into play. Then I wanted to see my lost friend, who had already been buried. ‘ No ’, said my mother ; ‘ remember him as you knew him, singing ’. That lovely sentence will always echo in my ears ; and I will leave the good and gentle Dun Karm in the company of his short-lived pet :

I know that the tears sown in this world
 Shall yield happiness in heaven, and after this
 Little dream that we call life, there shall come
 The resurrection of the dead in eternal light.
 So the two of us live then, golden bird :
 You happy with yourself and with my love,
 I in the hope that God in my heart engendered.

BEDFORD.

G. M. LEE.

Foci

Nameless Thou
 whom I presupposes,
 harness my spirit
 to that which discloses
 Thee

Father, recognize my claim :
 I would play Jacob’s part
 to know you bless the name
 which I have learnt to take to heart.
 Time and my family will tell
 if I have wrestled well

A country’s difference in the land
 before and after harvest : Lord
 link my existences with ‘ and ’,
 discontinuities restored

God
 whirling me on my own
 axis in creation’s wake
 like a helpless telescope ;
 mad
 and maddening till I ache—
 hold me up and lift my eyes
 to Jesu’s perfect lens of hope.

FRANK LISSAUER.

Christian Faith and a World in Process

ABOUT half way through the reign of Queen Victoria, Matthew Arnold wrote these words : ' Two things are plain : that we cannot do without Christianity, and that we cannot do with Christianity as it is '. If the saying had its application a hundred years ago, it is even more to the point today. Obviously there are many who would insist that we can indeed do ' without Christianity ' ; but a considerable number who are convinced that we *cannot* do without it are also convinced that ' as it is ' such a ' doing with it ' is extremely difficult. And what that feeling indicates is the need for what I like to call ' re-conception '.

There are three ways in which an ancient tradition may be regarded. We may take it just as it stands and seek zealously to maintain its every inherited detail. Or we may engage in a sort of ' reduction ', by which the tradition is modified in a drastic fashion ; in this case, the result may very well be unrecognizable, with all continuity destroyed. Or, third, we may try to be ' radical ', in the etymological sense of that word : we may seek to get to the root of the matter, to penetrate to the very essence of the traditional position, and having done that attempt to find a way of ' re-conceiving ' it which will provide genuine continuity, on the one hand, but contemporary meaning and relevance, on the other. This last procedure seems to me the one required in respect to the Christian tradition.

If one believes, as I do, that the great assertions of that tradition are in touch with reality, with ' how things go ' in the world, one is sure that they have about them the quality which William Ernest Hocking, the Harvard philosopher, once styled ' unloseability '. Yet our modern knowledge, drawn not only from scientific research but from many other channels as well, requires a re-thinking which will be thorough and almost ruthless—and this precisely because of the enormous value given to that which is at the heart of the tradition itself.

To give one illustration of what I mean, I take the dogmatic pronouncement which at the Council of Chalcedon, in 451, was adopted to define the nature of the person of Jesus Christ. Nowadays we do not think in terms of divine and human substances and the like ; the words used in the definition have little appeal to us who think in dynamic terms. So we want to employ other language on the subject.

This does not suggest, however, that we reject what Chalcedon is seeking to assert—namely that in Jesus Christ we have to do with a genuine man, fully and completely human in every respect, and that we have to do also with a genuine activity or working of God in that man, the two (divine activity and human response) united in no accidental or incidental manner but in the most complete and entire concord so that the personal pronoun is appropriate for the result. This may not be *verbally* orthodox ; to my mind it is most certainly *vitally* orthodox.

To those who are troubled by such procedure, I should repeat two famous sayings. One is from the early days of the Church, when Tertullian, the great North African theologian, remarked that ‘our Lord called himself, not tradition (by which Tertullian meant accepted modes of phrasing ideas), but *the truth*’. The other is Boswell’s comment, to which Doctor Johnson gave his approval : that one can be ‘fully satisfied of the truth of the Christian way of thinking, though not clear as to every point considered to be orthodox’. After all, what is intended by the word ‘orthodoxy’ is largely determined by our use of language.

Now it is my own conviction—and hence the subject of this paper—that the best available conceptuality for Christian re-conception in our own time is through the use of ‘process thought’. I must therefore say something about what I mean by ‘process thought’. I am thinking of the Anglo-American philosopher Alfred North Whitehead, who died in 1947 after spending what he called his ‘third life’ at Harvard University in the transatlantic Cambridge ; I am thinking of Charles Hartshorne, the living American philosopher, once an associate of Whitehead’s at Harvard and for a half-century the most eloquent and convincing exponent of Whitehead’s way of seeing the world. I am thinking also of many North American theologians—Daniel Day Williams, Schubert Ogden, John Cobb, Bernard Loomer, Bernard Meland, some of whom are beginning to find readers in Britain—and of English theologians like David Pailin and Peter Hamilton, both Cambridge men, who have lately written extensively about process theology. And I may venture to add my own writings and work, notably three books of fairly recent date : *God in Process*, *Process Thought and Christian Faith*, and *The Christian Church as Social Process*. All of us, and others as well, seek to use process ideas as an instrument for Christian re-conception.

But once again, what *is* this process thought? Let me put it very briefly, and in *this* way, which will be not unfamiliar to those acquainted with the thought of Charles Raven, who in Cambridge for many years represented something of an anticipation of process theology.

We must take with utmost seriousness the evolutionary perspective, putting the emphasis upon the way in which we have to do with a changing, dynamic, 'becoming' world. Here is no collection of things; here is a world of events or happenings. Here too is a highly complicated series of inter-relationships, all events knit together in such a fashion that everything affects, and is affected by, everything else. Here is a world which moves from past happenings through present experience towards future goals, each entity in it finding its satisfaction as it fulfils its role or function of preparing for and contributing to successive occurrences. And when we generalize, as we have every right to do (since human experience is a chain of events organic with the natural order from which it emerges)—when we generalize from our deeply felt human awareness of direction towards actualization or realization of potentialities initially given us from the past and decided for in the present, we are provided with a clue in terms of which the larger story of the creation may be interpreted. Biological and psychological metaphors are more important in this respect than simply physico-chemical ones; as Whitehead said, ours is a world of organisms.

The principle which makes possible this process, and which itself finds fulfilment in realizing the possibilities latent in this process, is properly called 'God'. But God is no entirely transcendent and remote 'First Cause' who once upon a time started things going, neither is he the 'great exception' to such explanatory rules as we see in the world and in our experience. He is the 'chief exemplification' of these rules—I am using Whitehead's terms at this point. God is living, dynamic, personalized, the cosmic thrust towards actualization, whose transcendence is his inexhaustibility and whose character is persuasion or love. For all things are in relationship; and the ground of relationship is itself related to the cosmos. Relationship, in the deep meaning of that which works together for greater good, *is* love. So God *is* love, self-identified with creation, affecting it, affected by it, and employing it for the widest conceivable sharing. He is no theological abstraction, whose connexion with the world is merely logical, as its creator; he is a concrete personalized living process.

Process thinkers are led to speak of God because there must be some reason for novelty, some ground for change, some goal towards which a purposive striving occurs. In his 'primordial' nature God is the source of all possibility ; in his 'consequent' nature, he is the recipient of all actualized drives for fulfilment. But the latter is inclusive of the former ; in theological terms, attributes like power and wisdom and knowledge, etc., are adjectival to the workings of concrete love-in-action.

I cannot spell out here the detailed particulars of this point of view. Suffice it to say that process thinkers, here including also Teilhard de Chardin, accept such a position as being the best available portrayal of the world, claiming no absolute finality for it but convinced that so far as it goes it is the truth about things. What may be surprising is that in many ways the biblical world-view is similar to this one. Naturally that world-view is given us in dramatic terms, with the use of a science that is outmoded and through myths which speak from men's depths of experience. Yet that world-view talks of happenings in the world, in which God is involved ; of man and his history on the move, under God ; and of God as no unaffected being but as active and living and in intimate relationship with what is not himself, adapting it—and himself to it—in ways that will bring fulfilment. Above all, it talks of God as characterized by personal loving-kindness, mercy, concern, and care. His justice is not arbitrary but directed towards making possible precisely such goodness as will fulfil himself and his creatures. The Platonic insight that persuasion is more significant than coercion is given factual confirmation as the event of Christ discloses in historic act what Plato himself discerned in theory (in the *Timaeus*, for example). God is no despot, no oriental sultan, no moral dictator who has little regard for his victims ; he is 'pure unbounded love', in Wesley's words ; and he is taken to be such because of what Whitehead called the 'Galilean vision' that crowns and clinches the long story of Jewish thought and reflection meditating on 'God's mighty acts'.

In some such way, we begin to see, process thought fits in with Christian insight. We are not talking about grandiose speculative schemes but about generalizations from actual experience. We are concerned with the emotional intensities of human life and the physical energies in the cosmos ; and like Whitehead and Teilhard we discover that the two are related. What Gerald Manley Hopkins styled 'the

dearest freshness deep down things' is associated with the novelty known in human self-awareness. The sense of refreshment and companionship is stressed, so that there is a certain 'homeliness' (in the English, not the American, meaning of the word) about nature and history. Faith remains a risk or a venture ; but it is not contradictory to the cosmic process—rather, as Raven used to say, it is a venture continuous with, although corrective of, that process as we sympathetically (empathetically, if you will) learn about it.

And Christianity itself is a living tradition which like all else is a social process. It is no collection of propositional statements, no machine-like institution for religious people ; it is an ongoing community of life—Saint Paul himself spoke about 'life in Christ', and this points towards the vital quality of the tradition, in which succeeding generations are grasped by, taken into, and used of the 'love of God which was in Christ Jesus our Lord'. The identity of the tradition is established through participation in the dynamic Spirit of Jesus Christ, let loose in history and still able to employ those who respond to him : employ them for their own wholeness of life ('salvation') and for the good of others.

Obviously this Jesus is not the only point where cosmic Love meets, deals with, and empowers men, nor is it the only place where this cosmic Love absorbs and overcomes human wrong. But it is our claim that it is, so to say, the classical instance which provides a key to the whole movement of God in, for, and with his creation ; and it is also our claim that the very intensity of the Love-response encounter *there*, is salvatory in a supreme and decisive fashion (which is what Atonement is all about).

Finally, if this sort of perspective is adopted, much must be altered or changed in our theological, liturgical, and moral expression of Christian faith. God, whose 'nature and whose name is Love', again in words from Wesley, is no longer to be spoken of in language more appropriate to absolute monarchy and dictatorial pretension, but as a loving yet not an easy Father. Worship is no longer cringing before a cosmic tyrant but a meeting of wilful and erring, yet deeply loved, children with their heavenly Father. Morality is no longer obedience to dictates supposed to be handed down from on high, but the loving

surrender of men to the requirements of the cosmic Lover, whose purpose is good 'in widest commonalty shared', and violation of whose purpose of love is what we ought to intend when we use the ambiguous little word 'sin'. The goal or end before us and the world is a realm or kingdom where Love rules and where men are becoming the created lovers they were intended to be—a kingdom for which we may indeed 'prepare and make ready the way', but whose coming is God's own gift, the unmerited or unearned entrance of cosmic Love into human existence.

Perhaps I have said enough to show ways in which process thought and Christian faith may go together. I close by noting that much in contemporary existentialism, like much in views of history as 'past-come-alive-in-the-present', as well as in the modern stress on social mind, social psychology, and human co-operation, seems to me to converge on just such a possible inclusive world-view. This is why I feel fairly optimistic, not depressed, about the future of authentic Christianity. It is why I end with a quotation from Whitehead himself :

'The essence of Christianity is the appeal to the life of Christ as a revelation of the nature of God and of his agency in the world . . . There can be no doubt as to what elements in the record have evoked a response from all that is best in human nature. The Mother, the Child, and the bare manger : the lowly man, homeless and self-forgetful, with his message of peace, love, and sympathy : the suffering, the agony, the tender words as life ebbed, the final despair : and the whole with the authority of supreme victory'. What Whitehead there affirms finds its appropriate setting in a world which is dynamic, processive, inter-related, teleological ; and the more such a world-view is accepted, as it is these days, the more likely Christian proclamation is to receive the hearing which we who are Christian so urgently desire. But it will not be Christianity 'as it is' ; it will be a radically re-conceived Christianity, such as Matthew Arnold wished, although not precisely what Arnold envisaged. The key to its re-conception will be the stressing of the two notes : process and the supremacy of love. I leave the particulars of such re-conception to you, for your most serious thought and practical expression.

Books

The Significance of Jesus

The Gospel of John. By Barnabas Lindars S.S.F.

(The Century Bible : New Series). London : Oliphants, 1972, 648 pp., £6.75.

Those who have read Barnabas Lindars' *Behind the Fourth Gospel* (S.P.C.K., 1971) will have been waiting eagerly for the appearance of this commentary. They will not be disappointed. Barnabas Lindars tells us that his interest in this gospel was aroused in the mid 1950's, when for several years he conducted a daily Bible study on S. John during a Mission to hop-pickers in Kent. The Mission was led by the late Brother Peter S.S.F., and the commentary is dedicated to his memory. The series in which it appears is intended for both the scholar and the general reader, and there can be little doubt that this book admirably fulfils its double function.

The Fourth Gospel raises in an acute form the question of the relationship of history to theology. Barnabas Lindars rightly attempts to reconstruct the sources used by John, and claims that he knew traditions which were parallel to items found in the Synoptic Gospels, though he did not know these gospels in their present form. It is then possible to show how John used these creatively in presenting a theological account of the significance of Jesus Christ. This means that there is both history and theology in John. It is, however, necessary to recognise that John's approach to his task is not the same as that of a twentieth-century biographer, and Barnabas Lindars suggests, for example, that the Beloved Disciple is intended to be an actual historical person, one of the Twelve, who at the same time has been given by John a symbolic function as the ideal disciple even though none of the Twelve

possessed this role in the tradition known to him. In this, as in other matters, Barnabas Lindars shows his knowledge of both more conservative British scholarship and more radical continental scholarship, and indicates that he appreciates the necessity of allowing both to shed light on the Fourth Gospel.

The commentary shows commendable caution in identifying double meanings in the text, and is rightly wary of finding sacramental allusions in quite such profusion as has sometimes been suggested. The conclusion that John writes out of a Christian and Jewish background but that he writes for Greeks and therefore takes their way of thinking into account is plausible, though further work on the extent to which Judaism was hellenised in the first century A.D. still needs to be done. There is also some illuminating discussion of the characteristic literary techniques of the author, and a very valuable account of the theological and religious teaching of the Fourth Gospel.

Clearly there is room for difference of opinion on many points, but two general criticisms may be made. First, cross-references should have been provided more often. It sometimes seems to be assumed that the book will be read from cover to cover, but, though only a limited number will do this, many will consult it for guidance on a variety of points. The phrase 'as we have seen' will not necessarily help them very much, and indeed it would save time for those who do read the book in its entirety had more cross-references been provided. Secondly, an index gives the names of modern authors whose work is discussed

and of non-biblical writings of antiquity, and even Aquila, Lucian, Symmachus and Theodotion (though not the Septuagint). An index of biblical references would have been helpful as well.

There are many recent commentaries on the Fourth Gospel, but it is safe to

predict that this volume will be widely used because it makes a highly significant contribution to Johannine studies. It is easy to read, and, though it may appear somewhat expensive, at just over 1p per page it is an extremely worthwhile investment.

B. A. MASTIN.

Franciscan Epic

God's Irregular : Arthur Shearly Cripps. A Rhodesian Epic. *By Douglas V. Steere.* S.P.C.K., 153 pp. with Index, £2.50.

Among the Franciscan 'loners' thrown up by the nineteenth century Franciscan revival in England none shines more brightly than 'Baba Cripps'—priest, prophet, poet, mystic, missionary, lover of Africa and the Africans, stern and uncompromising critic of racist and supremacist policies in Rhodesia. Few illustrate so well the dictum that the best Franciscans are often found outside of organised Franciscanism.

Influenced by Gore and Adderley, Cripps was rooted in an incarnational theology and a spirituality richly flavoured by Franciscan ideals, insights and devotion. From 1901–1952 he served and was, but for brief intervals, resident and working in Rhodesia. This admirable, warm, well-written and painstakingly researched biography presents us with the man—very human, widely humane, uncomfortable to live with and fired with a zeal which drove him on. Entirely selfless and endlessly spending without thought of all that he was and had he either won a warm affection which he directed away from himself to his Lord or an antipathy often violent and sometimes discourteous. Such is the price the prophets pay for the word of the Lord uttered whether men will hear or whether they will forbear. A soul as sensitive as Cripps's mystical verse reveals him to

have been must have suffered, though usually uncomplainingly, at the isolation and loneliness to which the misunderstanding and antipathy of his own kind often committed him.

His prophetic comments on missionary strategy, ecclesiastical organisation and political probity all have a relevance beyond the local scene for which they were originally intended. He and his life and witness are a part of Rhodesian history and they provide a sharp discernment by which to judge the present circumstances in Rhodesia.

For Franciscans and for readers of *THE FRANCISCAN*, here is a genuine modern Franciscan epic, a pattern by which to judge simplicity, humility, love, peace, commitment and compassionate concern for and involvement with others.

Cripps was a warm, loveable, enigmatic, uncomfortable person. He was marked by the 'Five Wounds' of which he wrote so profoundly and his life and witness remain as a challenge to us all.

This is a highly readable book, an important piece of missionary and Franciscan biography and it deserves to be widely read. I found it a moving and challenging exercise to read it and could hardly put it down until it was done. I shall return to it again.

✠ JOHN CHARLES S.S.F.

Christ-Coloured Faith

Depth Psychology and Religious Belief. *By Christopher Bryant S.S.J.E.*

Mirfield Publications, 1972, 30p.

This well produced book of seventy-five pages is based on a series of three lectures delivered by Father Bryant at Imperial College in 1968. The author writes as a Christian . . . 'For Christianity is the only religion I know from within; and to write about a religion one has never practised would be like a book about marriage written by a bachelor'. He finds Jung's Analytical Psychology the most meaningful approach to the understanding of religious experience. Nevertheless, the book has relevance to a wider religious and psychological field because the author explains the psychodynamic mechanisms which operate in all the encounters which man has with himself and his environment. One may wonder why the author concentrates on certain defence mechanisms and ignores others, but the important fact is that he confronts the reader with the basic concepts of the conscious and unconscious mind together with the adaptive ego-defence mechanisms and then proceeds to relate these to religious experience.

It is to be hoped that the footnotes would be incorporated in the main text in any future edition because the topics dealt with in two footnotes really demand fuller attention. One such footnote discusses the important clinical fact that one does not always need to discover and deal with an underlying cause in order to cure a symptom. A

further example is the axiomatic truth that unless a man has a certain love and esteem for himself he will not be able to love his neighbour.

The book is divided into four chapters which follow a brief introduction. The chapters are entitled: 'Depth psychology and the understanding of man'; 'Depth psychology and the experience of God'; 'Belief and growth to maturity' and 'The relevance of belief today'.

The last chapter has a prophetic quality. 'It is a Christ-coloured faith in God that enables the Christian to overcome the fears that hinder self-realisation'. Father Bryant succeeds in taking his reader from an academic (though readily understandable) beginning, which discusses mental mechanisms and the relationship between psychological conflict and sin, to a conclusion which is provocative and demands prolonged reflection. 'In Christ is set forth both the character of God and the meaning of human commitment'. . . . 'Christ made himself vulnerable and suffered in consequence. The crucifixion of Christ has placed the possibility of being let down at the heart of the Christian's faith'.

This book is a must for most.

MURRAY COX,
Consultant Psychotherapist.

Grief

Death Comes Home. *By Simon Stephens.* Mowbrays. Paperback 60p., Hardback £1.25.

The book opens with a vividly written account of a happy working class family home, and tells of the joy experienced by the parents when they

receive the news that their eldest son has been successful in his eleven plus examination, and has been offered a place at the local grammar school. This

joy is unexpectedly turned into grief when the son develops appendicitis and dies ! The moments of elation swinging into the depths of gloom are well captured by this lively and gripping story and the inadequacy, all round, of hospital staff, general practitioner, local minister and neighbours is shown when they are faced with this sudden and unexpected catastrophe. In their dilemma, they are unable to help the bereaved parents. The author actually makes the disagreeable claim that rather than being helped, for the parents in the story, the reverse is true ; they are shunned by all ! Even relatives are unwilling to talk and let them unburden their grief and finally, even they themselves, can hardly come round to discuss together their son's life and death with all his successes, idiosyncracies and failures. It is as if a living soul is suddenly whisked out of existence and his memory cruelly obliterated. The author maintains that in this way grief is kept as keen as ever in these situations, because parents are not allowed to talk of their loss. They become almost as lepers cast out, because the community is callous and lacks concern. Death is unmentionable !

The solution to this problem is not an easy one, but the book gives an insight which might enable the community as a whole to face death

more realistically. Perhaps a caring team might be brought into operation to help all to face the reality of their loss and to give the bereaved a chance to talk and reminisce, even giving them an encouragement to do this. The requirement is not great ; a little patience on the part of a compassionate listener will suffice ; not one who will try to distract and cheer, but one who is prepared to enter into and share the fact of the bereavement. We cannot assume that neighbours and relatives will be able to cope, at least, not without encouragement. Here, there is a need for a re-education of all, and for a better training of hospital staff and social workers and other important members of the community so that expert help can be more readily available at the time of crisis.

The book closes with a reminder of the Christian hope beyond death, a description of the aims of the Society of Compassionate Friends founded by the author, and a short anthology of comforting words. This easily read book will be useful to anyone who expects to have to face the problem of bereavement or death at some time in his life and is an invaluable primer for all involved in a pastoral ministry to the bereaved, the dead and the dying.

DAVID GILL,
Postulant.

Pop Religion

Pop Goes Jesus. By Michael Jacob.

The author, a twenty-five year old former song writer, who is now press officer to a missionary society in England, gives us a very readable, controversial and realistic investigation of pop religion in Britain and America. This is a necessary antidote to the startling stories of much of the mass media's searching for sensationalism :

Mowbrays, 104 pp. with Index, 50p.

but it is not an assessment without criticism of the phenomena it investigates.

An introductory chapter sets the scene and in the following pages a variety of movements and people are considered. In the former the confrontation between youth culture and the Festival of Light is examined—the

fight of the year' (p. 11). 'For this the authors of the Festival's handouts must bear some responsibility, as factual inaccuracies stand side by side with misinterpretations, the whole adding up to an almost hysterically one-sided attack on various plays, films and publications' (p. 12). What was clear from the series of encounters, as the C.E.N. commented, was 'that very few Christians have begun to understand the problems or even talk the language of the growing segment of society which is plowing a lone furrow towards an alternative society'.

The discussion of the 'Jesus Movement' is more than an introduction to a current religious trend. It raises questions that need to be faced. Arthur Blessit's criteria for the Jesus movement are those for which all who love our Lord long and pray: 'joy and happiness in worship, real commitment to Jesus Christ, and to the Bible as the truth, a tremendous compassionate and humanitarian approach to our fellow men, a great zeal in telling others about Jesus Christ, and a spirit of victory that has long slipped away from the Church' (p. 30). Among the views of many eminent people quoted none are so interesting as those who see this movement as the genuine expression of Christianity for the counter-culture. The truly disturbing aspect, which raises questions about the end contribution of all this to the Kingdom, is the funda-

mentalism and millennial emphases of the Jesus kids.

Perhaps the most significant sentence in this book—one for all of us to ponder—is: 'What tipped the balance was a preacher who made God personal' (p. 54).

The critical analysis of *Jesus Christ Super-Star* is strong meat in the face of the present cult of this 'rock opera' and the contrast made with *Godspell* could have saved many bandwagon-jumping clerics from an enthusiasm more misguided than perceptive.

Complex as the scene is which includes the Jesus people, Musical Gospel Outreach, The Jesus Liberation Front, and Focolare there is one theme running through it all—*Love*. But will it last?

In his last chapter Michael Jacob has some biting criticisms and some sane assessments of things as they are. Let us be thankful for the jolt all this has given the 'establishment' and for the beginnings of a restoration of celebration and joy. Let us be glad that kids are reading the Bible again and heed Jacob's warning that 'theologians have had their way for too long, mystifying what was plain and too often pushing a party line' (p. 100). *God is alive*. 'The real Jesus revolution is that God has been taken back by the people, who refuse to be separated from him by Articles and Creeds and Pastoral Measures'. ✠ JOHN CHARLES S.S.F.

Eucharist and Unity

Thomas Corbishley, S.J. *One Body, One Spirit*.

Foreword by the Archbishop of Canterbury. Faith Press, 1973, 92 pp., 60p.

How surprised Cranmer—oft quoted in this book—would have been had he foreseen a Lent book being written by a distinguished Jesuit at the request of the hundredth Archbishop of Canterbury. In the best tradition of devotion and

scholarship—an authentic contemporary 'lectio divina'—Father Corbishley takes a new look at the eucharist in the context of the quest for Christian unity. In his masterly handling of the biblical material he demonstrates that it is the

same love of God which shone through the Old Covenant and which was supremely manifested in the redeeming action of the Life, Death and Resurrection and its setting forth in the eucharist. *That* this is so is the ground of unity amongst Christians of all traditions; *how* it is so has been the cause of bitter disunity. Father Corbishley writes with great sensitivity and perception as to why this has been the case. For the present he challenges every individual Christian to see that he has 'a personal responsibility for

rebuilding the unity of the Body of Christ'. This book could be studied by individuals or by parish or ecumenical house-groups. Although the author wears his scholarship lightly and there is no critical apparatus, a group would benefit from a leader used to theological discussion. A Lent spent studying 'One Body, One Spirit'—especially if it is studied in conjunction with the Agreed statement on eucharistic Doctrine of the Anglican-Roman Catholic International Commission—will be a Lent well spent.

LORNA KENDALL.

Black Theology

Essays on Black Theology. Edited by Mokgethi Motlhabi.

The 'Black Theology Project' of the University Christian Movement (312 Dunwell House, 35 Jorissen Street, Braamfontein), Johannesburg, 1972, n.p.

As this book is now banned in South Africa, it is to be hoped that before long it will be published in this country. The essays contain a clear, poignant, and positive explanation of what Black Theology is, the reason for it and how it has come into being, and it is a 'must' for all who work with or come into contact with non-white peoples, which is probably most of us.

It needs to be grasped that in this day and age 'Black' is an 'in' name, and one which is to be accepted as a thing of beauty. Doctor Manas Buthelezi points out, 'blackness' has been for too long a symbol of evil, sin, ugliness, also death and mourning, and this must be rigorously countered by a growth in Black Consciousness if the black man is to possess himself in wholeness. For too long he has been told that he is a servant and slave, a non-being without rights. Black Theology shows what falsity this is. It is a theology that has been born in the crucible of suffering. It is *not* a new theology of a new gospel. It is merely a re-evaluation of the Gospel

message, a making relevant of this message according to the situation of the black people. Mokgethi Motlhabi says: 'Christ has not only something to offer to my "soul" but to "me" in my entire situation and condition here and now as we read in Luke 4, 18: The Spirit . . . has been given me . . . he has sent me to bring the good news to the poor, to proclaim liberty to the captive, and sight to the blind, to set the down trodden free, to proclaim the Lord's year of favours'. So Black Theology is also a theology of freedom. 'A man in faith is a man for others. His new freedom in *Christ* does not manifest itself in glory and power over others, but in self-giving and love for others', says Doctor Buthelezi. It is a theology that seeks to relate God and Christ once more to the black man and to his daily problems. So Black Theology as a liberation theology has to do with man as a communicative being, and this 'communication' is a search for Christ prompted by Christ himself. 'Christ is "happening" in man in his daily

experience, therefore communication in any way is an indication of Christ's presence and his working among men whether we recognise him or not' says Mokgethi Motlhabi. Communication for the black man in South Africa has become almost an indictable offence, and it is with such existential situations that Black Theology grapples. It is therefore a theology of the oppressed.

Motlhabi goes on to say: 'It is clear no radical social change will be brought about by attacking the myth of blackness, for instance, without attacking the causes. These are power and poverty—a situation where a few have a monopoly on power and wealth at the expense and suffering of those who have not . . . Power and authoritarianism go together. The prime concern of Black Theology is to speak a word of hope to people without power. And this word of hope cannot contain any promise that one day they will have power over others—even those "others" who oppress them now. It must be a hope that one day we will live together without masters or slaves. Christ cannot only be identified with the oppressed for their liberation, but he must be Christ who is identified with us when the shackles of oppression are thrown off. If there is anyone whose life in turn we try to control, then we will have denied the possibility of Christ's identification with us. Thus only as those who wish to live in a freedom for all, in a community of loving give and take, can we hope to speak of Christ as he who is with us'.

'Freedom for us then', says Father Mpunzi, 'is that attitude which says "your kicks, your insults, your prisons, your pass laws—they are all sacraments"'. Thus our blackness is a sign of our humanness. It stands for our identity as people—a suffering people whose suffering is so deep *because* it is *human* suffering. Thus freedom enables

all black peoples to affirm what they are, black people—so enabling white people to affirm what they are—just *ordinary* people even though they are white. Black Theology claims that God does affirm my uniqueness, it claims God affirms "me". God affirms my blackness'.

This theology seeks to instil courage in the black man to stand on his own feet, courage to be himself, courage to accept himself and all men as fellow-participants in the wholeness of life—and in this acceptance lies the hope that life is worth living.

This is a theology that should be preached from all pulpits, because from the roots of its suffering springs a call of hope to the whole world. There is a process of the black African's way of life called *indabas*, which may give a lead to the education of world-wide public opinion in the years to come. It was recently seen in action in the strike in S.W. Africa—where the authorities were perplexed at the seeming absence of any apparent leaders. *Indabas* is a slow process, where issues are discussed at length and decisions taken which filter slowly up through the society until they are gathered together and given legal force in the pronouncements of the chief . . . This process could well be a ray of hope for the powerless cog in the power politics of the white man's world, ringing an eventual change for a government of conscience, and not power, in the future.

This theology is also a call of hope to the whole church, for the Black African witnesses in himself to the wholeness of life. There is no dichotomy in it. There is no sacred and secular as in the white man's consciousness. God is and I am. And this witness to the gift of wholeness holds within it healing for the Church. God made the black man black as a sign

of God's nearness to him, and all of us who are following the contemplative way of prayer can witness to this fact that the nearer the soul is drawn to God the more black and unknowable is the blackness.

'In deep, intimate communion, mind and soul rest in the dark, luminous silence of God'. 'Blackness', is a sign of God's presence.

FREELAND.

A SISTER C.S.Cl.

Religious Verse

The Faber Book of Religious Verse. Edited by Helen Gardner. Faber, £3.75.

I am glad to be able to commend this new anthology put together by Dame Helen Gardner. Here are two hundred poems spanning English literature from the Anglo-Saxon to the modern period. They are all on religious subjects; though not all of them explicitly Christian. For instance, we have the beautiful devotional and narrative early English poems, such as 'The Dream of the Rood' (translated); we have irony—in Pope—on the career of one who bounced in and out of religion for his own purposes, and biting satire (a lovely poem!) from Robbie Burns on a certain minister . . .

Altogether it is a splendid collection; the poems are well-chosen and of some depth (not merely pictorial); though clearly any choice of merely two hundred poems on this theme must be to some extent personal and selective. Therefore although we get a good dose

of the Romantics (—surely among the least *religious* poets of our culture—) we do not have any John Clare or, later on, Matthew Arnold. Nor do we have in the earlier period any Richard Rolle of Hampole, or in the later Francis Thompson—to name but a few omissions. But we are saved the deluge of Victorian verse that tends to weigh down some anthologies.

We go overboard however on Gerard Manley Hopkins. I remember Dame Helen once describing him as a minor *major* poet—rather than vice versa. We would not necessarily all agree but he certainly poses the problem of writing religious verse in this century. I wonder if any of our Tertiaries feel called to follow the same profession as Dante Alighieri or Jacopone da Todi; there is a dearth of good religious poetry today.

MICHAEL FRANCIS S.S.F.,
Novice.

The Impact of Jesus

Traditio-Historical Criticism of the Gospels. By R.S. Barbour. S.P.C.K., 54 pp., 75p.

The search for the real truth about Jesus has been, and no doubt always will be, the central concern of New Testament scholars. During the last hundred years the tools of critical scholarship have been sharpened, and the scholars have freed themselves more and more from any hesitations they might have had in reaching the most sceptical and radical conclusions. But their work is a seeking after truth, and therefore has to be conducted with the

utmost integrity. To this end their methods of study must be continually subjected to scrutiny. This is what Professor Barbour does in this short, but highly concentrated, book. First he analyses the most important criteria which are in use today for establishing the authenticity of the words and deeds of Jesus in the Gospels. Then he goes on to consider the deeper implications of these procedures from the point of view of the philosophy of history and

faith. He concludes that, if the early church and its statements about Christ which we can see in the New Testament are the immediate result of the impact of Jesus, this does not mean that we must simply accept that, on the grounds that Jesus himself who lies behind it is irretrievably submerged under the tradition. Rather we must get alongside the New Testament by being open to the impact of Jesus ourselves, and pursue our historical enquiry with our eyes

open to the risk that is involved. This risk is no greater than that which God has taken in entrusting himself to the historical process which is the object of our study.

This is a difficult book. It makes few concessions to those who have no technical training in theology and philosophy. But for those who can cope with this kind of thing it is a must.

BARNABAS S.S.F.

Great Priest

John Hope of Christ Church, S. Lawrence. *By L. C. Rodd.*

Alpha Books, 104 Bathurst Street, Sydney, 240 pp., illustrated, (no price stated).

For one hundred and thirty-two years Christ Church, S. Lawrence, has stood at the heart of the city of Sydney and for most of that time it has stood alone in its worship and churchmanship. John Hope was for forty-one years connected with the parish and for most of that time was its Rector.

In a very readable, scholarly and entertaining book Mr. Rodd has given us an account of a famous parish priest set against the background of the general social, political and ecclesiastical history of the period. I know of no other work which will so easily introduce the reader to an understanding of the Diocese of Sydney and its peculiar place in Anglicanism.

The story of Christ Church and Father Hope is the story of Anglo-Catholicism at its best, and the sad story of persecution, misunderstanding and bigotry coupled with Erastian chicanery aimed at its destruction. It is a picture of a pure and manly sanctity. It was one of the greatest privileges of my life to become a trusted confidant of Father Hope, and I never once heard him speak uncharitably of those who

persecuted and maligned him. His robust sense of humour and his deep charity inspired us all.

The biography has one serious fault—it does not mention the deep devotion of Father Hope to the Holy Spirit. It has one very great advantage—it can introduce the younger churchman of today, in an easily digestible form, to the development of the Catholic school in the Anglican Communion, to the price paid in personal suffering and indignities by those who restored to centrality in Anglican thought and worship the doctrine of the Incarnation and all that flowed from it in eucharistic and sacramental life and practice. Here, too, is a commendable warning against bigotry and intolerance of every kind.

I owe almost all I personally value in my understanding of the Christian Faith to Christ Church, and to Father Hope. All that has happened since my days there has been built upon that foundation. For his life and witness and for all Christ Church still means in Australia and the Anglican Communion, I thank God.

✠ JOHN CHARLES S.S.F.

The Divine Kingdom

Maurice, Man and Moralist. By *Frank Maudlin McClain*. S.P.C.K., 1972, £2.80.

In this centenary year of his death F. D. Maurice continues to be a seminal, arresting figure whose influence is far from spent. This new study begins by exploring the formative influences on his teaching, in particular his family and its womenfolk. There are some sharp portraits especially of Maurice's second wife, described by a relation in these terms :

Once or twice every year she was dying, the family were summoned, everyone was in tears, they knelt around her bed ; it was the most delicious excitement. She was married during what was supposed to be her last illness, but was so pleased with her nuptials that she recovered after the ceremony and lived for nearly half a century afterwards.

But interesting though this part of the book is for its further evidence of Victorian neuroses it is essentially a prelude to an examination of Maurice's ethical teaching, both on the social questions of the time and the perennial ones to do with war, the family and the state. Maurice regarded himself as a

digger rather than a builder. He wished to lay bare 'the kingdom already established'. Others, who saw little evidence for the present reality of a divine kingdom, regarded such talk as mystical blarney ; or as his friend and fellow socialist Ludlow put it, Maurice allowed himself to be carried away by 'Platonising dreams'. The debate is a real one, and is still on. Maurice was certainly close not only to Plato but to Paul in emphasising the primacy of the divine, but equally clearly he left himself open to the charge of seeming to justify passivity in the face of social evil. It may be that it is only in terms of the category of hope (as developed by Moltmann) that justice can be done both to the primacy of the divine reality and initiative, and to the urgent necessity for human action.

This book, based on a Ph.D. thesis, has much to commend it to specialists (e.g. a full bibliography) though it is probably not as useful as some others available for someone who knows nothing about Maurice.

FULHAM.

RICHARD HARRIES.

Wonder, Love and Fun

Merrily on High. By *Colin Stephenson*. Darton, Longman and Todd, £2.50.

This is the tale of an enchantment. The dust-cover suggests it, and Canon Stephenson confesses it, for on the day, when as a small boy, he first pushed open the door of Saint Bartholomew's, Brighton, he 'there and then formed an attitude to Anglicanism to which he will react emotionally till the day of his death'. And this, despite the fact that when he was making his confession in one of the gigantic confessionals, a deaf old lady knelt on top of him and the priest had to haul her off.

I must confess that while reading I remembered how offensive Doctor Johnson had found this merriment of parsons ! Sacristy sniggers are not to my taste, even in so *Period a Piece*, and the book might be better without some of the stories, including two about Father Raynes and Father Algy. Nevertheless, in retrospect I have regaled the Friars with countless quotations, for the tapestry is richly, and indeed gloriously comic ; and is as crowded with characters as a novel by Dickens. Here

are four of them :

'The new headmaster dutifully appeared on the touch-line, but it was said that he once arrived at half-time, stood for a moment looking at the players standing about and said "A remarkably dull game" and walked away'.

'Charles Gillett was a tall graceful man with a face like a very handsome monkey which could be wonderfully expressive. A friend, who knew a lot of the world, once said to me that Charlie was the only person of that quality of whom he had never heard anyone say anything unpleasant'.

'When he discharged me from the hospital, Gaythorne Girdlestone said, "Now go and burn yourself up in Christ's service, but do it very slowly and very wisely"'.
'I was given a lift away from the Vatican by an American Bishop, now a cardinal, who was sitting in the back of an enormous car in a beaver hat and

purple feriola, as he had had an audience with the Holy Father that morning. As I climbed in beside him he gave me a nudge and said "You see I've gone native today"'.
The record of Colin Stephenson's ministry as a curate in Oxford, a naval chaplain, a long-term hospital patient, the vicar of Saint Mary Magdalene's, Oxford, and the administrator of the Shrine of Our Lady at Walsingham, reveals his enormous courage, and seemingly inexhaustible resources of imaginative love and laughter. In the last chapter he describes how visits to Mount Athos, and a lovingly evocative Private Audience with Pope John XXIII gave him new insights into the past and possible future of the Church. 'Perhaps I will manage', he writes, 'to continue to live all my life as an Anglican in a fantasy world'. So weave a circle round him thrice, for here, if ever there was one, is a man who on honey-dew has fed, and drunk the milk of paradise.

DENIS S.S.F.

Resurrection Faith

The Formation of the Resurrection Narratives. By R. H. Fuller. S.P.C.K., £3.25.

So central is the resurrection to Christian faith, that it is a courageous man who ventures to examine the formation of the narratives in which it is recorded. As the author points out, however, the systematic theologian can only build on the work of the New Testament scholar, and there has been very little published in English this century, which treats the narratives with the latest tools of the Biblical scholarship.

Fuller starts his examination from the earliest record of the Easter tradition, in 1 Cor : 15, and claims that Paul's record is evidence that the resurrection was, from the beginning, proclaimed and not narrated, and was seen by Paul as

the fulfilment of Apocalyptic hope. It was a meta-historical event, leaving its mark on history 'negatively in the empty tomb and positively in the appearances' (p. 48). Turning to the gospel narratives, he then suggests that we may safely assume the angelophany of Mark 16 to be secondary, and be confident that the empty tomb is authentic, and soon became the vehicle of proclamation of those who had already experienced the risen Christ. It is then possible to trace the inevitable process by which the tradition was moulded, to meet the apologetic needs of the young church and the evangelists. Thus the Christophany of Matthew 28 is an indication of the early materialis-

ation of the tradition, and the Lucan placing of the appearances in Jerusalem rather than Galilee, consistent with his view of the former as the centre of salvation-history.

Inevitably, Fuller expresses some hesitancy in tracing the details of this process, but his conclusions have, on the whole, an authenticity, which justifies the exercise. It can be asked, however, whether his unhesitating assertion that the empty tomb was the vehicle of proclamation, rather than the origin and cause of the Easter faith will be equally well received. His dismissal of Bultmann for eliminating this formula will raise some eyebrows, as will his failure to give much consideration to the view that it could be the result of faith or to the absence of the formula from the Pauline material. Some systematic theologians may also wonder about his conclusions as to the auditory and visual nature of the appearances, and the

precise definition of a meta-historical event.

This is, however, a careful and very stimulating piece of scholarship, which, in spite of its high price, should be of enormous help and interest to any parish priest. In a final chapter, the author considers the implications of his study for contemporary faith and proclamation. Here it is suggested that since narratives of the resurrection appearances are absent from the earlier strata of the New Testament, the Christian need not believe in their literal veracity. On the other hand, as shaped by the evangelists, the stories offer us insights into the theological meaning of the resurrection for early communities, and so also perhaps for today. At the very least, Fuller suggests, the preacher is freed by criticism to understand the kerygmatic nature of the narrative, and so challenged to preach Christ afresh.

SALISBURY AND WELLS THEOLOGICAL
COLLEGE. ANTHONY N. BARNARD.

Probing the New Testament

New Testament Essays. By C. K. Barrett. S.P.C.K., viii + 159 pp., £2.50.

Professor Barrett is without doubt one of the most distinguished New Testament scholars in Britain today. He combines very sound scholarship with considerable originality. He also thinks deeply and writes with lucidity and grace. I have found it a pleasure to read the nine lectures and papers collected in this volume. First we are given an admirable summary of the New Testament doctrine of church and state, which is a good antidote to a number of common misconceptions. Then, after a more specialised study of the phrase 'a ransom for many' in Mark 10 : 45, there are two essays on Johannine topics. The second of these, entitled 'The Dialectical Theology of S. John', is particularly impressive. It was to find a convenient

form to publish this lecture that the idea of a book of collected papers was conceived. Then come three essays on various aspects of the Acts of the Apostles, in which the problem of relating Acts to the evidence of the Pauline letters is handled in a most illuminating way. If the result is that Luke's history must be regarded as less reliable than is often supposed, there can be nothing but praise for the realism of the author's solutions to highly intricate problems. After this there is another specialised study, in which the claim of Paul in Rom. 1 : 16, 'I am not ashamed of the gospel', is related to a cluster of sayings of Jesus in the synoptic tradition, notably Mark 8 : 38, with results that are most illuminating for the relation of

Paul to Jesus. Paul is fundamentally at one with the teaching of Jesus, in spite of the contrary opinion which is so frequently canvassed. Finally an essay in a rather different vein puts the study

of theology in relation to the aims and standards of academic learning as a whole. This suitably rounds off a modest, but very good book.

BARNABAS S.S.F.

Indigenous Ministry

Local Ministry in Urban and Industrial Areas 1972 : Working Party Report.

Chairmen : Trevor Huddleston, David Sheppard.

Introduction by the Bishop of London. Mowbrays, 23 pp., 25p.

The Bishop of London in his preface calls this report 'an important and timely document which should be studied by all who are concerned for the church's ministry in working-class areas'. He agrees with the substance of the Report that what is needed to bridge the great gulf between the church and the people is a locally rooted, responsible Christian church and sees that this will demand 'a new pattern of ministry'. If we are to act at all, then certainly we need 'a sense of urgency and hope' (page 3).

In an analysis of 'the working classes' emphasis is laid on the 'proletarian working class' found where 'heavy industry predominates' and which emphasises 'corporate decisions and tolerance of the group'. This 'proletarian' class does possess leadership (contrary to many clerical diagnoses of the situation) but the church's life style in most areas 'doesn't attract such people' (page 4). Neither does the still prevailing pattern, structures, and activities of the ordained ministry. Above all what is needed is to learn, as has been learned in overseas missions, that one culture is not *inferior* to another, but *different*, and that each has advantages and disadvantages. To judge leadership in academic terms, as most clergymen do, is to reject an 'indigenous leadership with intelligence and ability' (page 7), and this has led to a rejection

of the church as an organ of the Establishment by those who have themselves in all *practical* terms been rejected by the local church. If, as is alleged, the church defers to 'power, privilege and prestige' then transformation in Christ and by Christ can alone fit the church to minister again in South-East London. Apart from this all other remedies are useless palliatives.

A Church on mission, *in via*, on pilgrimage, 'an Exodus Church', must challenge not accept the structures of the age. Leadership must be found which is identified with the community; and it will be different from leadership as normally still recognised in our society (page 8).

The Report suggests three factors for vital consideration.

1. The development of a movement concerned particularly about the mission of the church in these areas. This should be largely lay and largely local.
2. The deployment of a carefully selected, non-local ministry to develop local abilities.
3. The emergence of a local ordained ministry' (page 8).

The sense of the Church as a whole, of ministry as part of the total life of that Church (of which the *ordained* ministry is a *part*)—all that is good. The chart of what the local Church should be doing (pp. 11f) could provide a useful

guide for discussion and church action *everywhere*. The emphasis on the laity is biblical, wholesome and much needed. There are excellent suggestions for the future. Some of the questions raised emphasise the long overdue need in England to proclaim that law is the *servant* not the *master* of the church and to act upon that proclamation, e.g. in the legal definition of an 'incumbent'.

One way forward that needs to be explained is the living, '*being*', of Christian communities (? communes) in these areas which by their life and witness would proclaim Christ.

In terms of training, and the attempt to avoid educating men out of their environment as most theological education still does, much could be

learned from the study of the life and work of Father Chevrier and the *Institut du Prado* in Lyons.

The suggestions, however, that an 'indigenous' minister by moving house might well lose his licence and that patrons ought not freely to offer livings to such men do raise more questions than the report solves; for in the end this means coming down in favour of a double standard in the ministry based on the very criteria which the report as a whole rejects. The New Testament knows nothing of such an attitude.

There is much here worthy of the widest possible discussion, and very much, if acted on, which gives hope for the future.

✠ JOHN CHARLES S.S.F.

Christ round the world

Christ and the Younger Churches. *Edited with an Introduction by Georg F. Vicedom.*
S.P.C.K. Theological Collections, No. 15, 112 pp., £1.40.

A difficult and not always easily understood introduction may be off-putting. But do *not* be put off by it, nor by the discovery that the two comments referred to on page 12 are *not* included—a sad error! This is *good* stuff, well worth reading. It is a collection of essays from members of 'younger' churches which reflect on the nature of the divine activity in history, Christology, the problem of pain, and the meeting of Christianity with Eastern religions.

Here is a glimmering of what we all have to gain, what is a part of the catholic dimension of our faith, as theological thought and enquiry becomes indigenous in Africa and Asia. It is to be hoped that the work of the Pacific Theological College in Fiji will become so well known that no future volume of such essays will exclude that part of the world.

As we read here of the need for the

Christian faith to appear to belong to the new countries of Africa and to the older cultures of Asia there are lessons for us in the West to learn as we face the problems presented by the church's 'image' in our own culture.

'... the Church interprets and creates history by the preaching of the Gospel, through which Christ himself is present in the world, requiring and making possible the obedience of faith; revealing to that obedience the mystery of his present and future sovereignty, and at the same time disclosing the source in which the Christian community has its being and by which human history is sustained until its final consummation' (page 30). Wise words from Latin America for us all.

Of particular significance is Adeolu Adegbola's comments on the way in which the Christian missions prepared for the African revolutions and his

awareness that evangelism includes the redemption of the whole of society. Most fascinating of the essays is John Mbiti's on 'Some African concepts of Christology' which does not, in your reviewer's opinion, bear out the editor's comment that Africans 'may not yet have discovered the secret of the Cross' (page 19). On the contrary Mbiti sets the Cross clearly in the context of the Resurrection and suggest that *Christus Victor* is the way in which Africans can best understand salvation. His emphasis on the centrality of the Eucharist highlights something which many Western Christians still grope after.

Choan-Seng Song's essay on Christology strikes the right note when

it says that it is through our life of prayer that Christology is made central to our theological enterprise and it is at this point that we stand 'on holy ground where our static logicity ought to give way to adoration in joy and praise' (page 76). His conclusion that 'the direct and decisive encounter of Jesus Christ with Eastern religions has not yet taken place' (page 79) bears much pondering on.

There is much to give us encouragement and vision in these papers and much that is relevant for all everywhere who are committed to mission. The collection is to be highly recommended.

✠ JOHN CHARLES S.S.F.

Looking for Unity

The Renewal and Unity of the Church in England. By John Wenham.
S.P.C.K., 69 pp., 80p.

The first in the series *Towards the 1980's*, this provocative little book by the Warden of Latimer House, is full of wisdom and charity and with challenging insights sketches *one* way forward towards unity. Not all will agree with its analysis and conclusions, but we all need to weigh them carefully. There are, in places, the misunderstanding of the Catholic point of view, of the kind which Wenham alleges are made against the Conservative Evangelical point of view.

Here are examined, from an evangelical point of view, the lessons to be learned from the failure of the Anglican-Methodist Scheme, and a plea for a moratorium on schemes whilst study is engaged in at the local level—study which will be thoroughly biblically based. This has everything to commend it and can be encouraged without accepting Wenham's view of the nature of biblical inspiration. But, in no sense, is this a partisan book: it is a book

born of deep convictions; and that is a very different thing. It owes much to Roland Allen and as it explores the meaning of a 'self-propagating, self-supporting, and self-governing Church' it challenges all complacent acceptance of our *status quo*.

Throughout there is a plea for us to take 'conservative theology' seriously. But is it not too harsh to say that 'Liberalism is the arch-enemy of the Gospel'? (p. 26). Mr. Wenham claims that there has never been a conclusive answer to the theological claims of the Conservative Evangelicals on the authority of Scripture. It all depends where you stand! But, until recent times, the unloving, judgmental stance of this school of thought, has sufficed to turn most of us away from its conclusions.

The spirit of charity in this present work, its sound sacramental theology, and its love of the Church and of the souls of men, provides a common

ground where Catholic and Evangelical may learn from each other.

This is a good opening to an on-going dialogue. It is both optimistic and realistic: 'there are solid reasons for

believing that God is not in fact working slowly, but that by 1980 Christian unity and renewal will have proceeded further than any of us dreamed in 1964'.

✠ JOHN CHARLES S.S.F.

Books Received

In The Truth About the Bible (Hodder and Stoughton, 35p) William Neil argues that the faith of the Bible retains its value for the present day, in spite of all criticisms and the sceptical outlook of our age; an excellent book for the church bookstall.

Christ and the Bible by John Wenham (Tyndale Press, 75p) is a scholarly attempt to prove the authority of the Bible as the Word of God on the basis of the divinity of Christ and Christ's own attitude to scripture as recorded in the New Testament. It is doubtful, however, if acceptance of the divinity of Christ necessarily entails the 'fundamentalist' conclusions here presented.

BARNABAS S.S.F.

Also received:

A One Hour Service for Good Friday, by Ian Pettit, S.P.C.K., 7p; **God's Irregular: Arthur Shirley Cripps**, by Douglas Steere, S.P.C.K., £2.50; **Initiation and Eucharist**, edited by Neville Clark and Ronald Jasper, S.P.C.K., 40p; **One and Holy**, by Robert Evans, S.P.C.K., £3.50; **Episcopalians and Roman Catholics: Can They Ever Get Together?** edited by Herbert Ryan and Robert Wright, Dimension Books, \$2.95; **Prayers for Today's Church**, by Dick Williams, C.P.A.S., £1.00; **The Becoming of God**, by W. R. Rutland, Blackwell, £1.75; **The First and Second Epistles to the Thessalonians**, by Ernest Best, A. and C. Black, £2.50; **The Perfectibility of Man**, by John Passmore, Duckworth, £1.75; **Asking the Fathers**, by Aelred Squire, S.P.C.K., £1.95; **Reflective Faith**, by Austin Farrer, S.P.C.K., £3.75; **The Jesus Prayer**, Sceptum Regule, George Herbert, **The Hidden Treasurer**, Ralph Cudworth **Mystical Thinker**, all by Mother Maria; **A Story of Babylon**, by Sister Thekla; **Eastern Spirituality**, by Mother Maria and Sister Thekla, Library of Orthodox Thinking, various prices; **Religions of the Ancient Near East**, by Helmer Ringgren, S.P.C.K., £3.50; **America is Hard to Find**, by Daniel Berrigan, S.P.C.K., £2.50; **The Challenge of Religious Studies**, by Kenneth Hawkins, Tyndale, 60p; **Studying God's Word**, by John Job, Inter-Varsity Press, 50p; **Towards the Great Council**, S.P.C.K., 90p; **Mission is Living**, by Daniel Brown, C.M.S., 20p; **New Life in Nigeria**, by John Harwood, C.M.S., 25p; **Angels and Dirt**, by John Drury, D.L.T., 90p; **Faith and the Faith**, by R. R. Williams, Mowbrays, 90p.



The African Novices after their Clothing

*At the Dedication of the African Friary, Brother Desmond
makes his first speech in Swahili*